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SERMONS

RELIGION—THE MOTIVE POWER IN HUMAN PROGRESS.

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That is the true light which lighteth every man that cometh into the world.—JOHN i., 9. *There was the true light, even the light which lighteth every man coming into the world.*—REVISED VERSION.

MODERN scientific research, unveiling the marvels of Nature, finds her chief wonders centering in light. Light is the great mediator between matter and mind, the messenger that traverses all dark continents of truth, augmenting human knowledge. Light is not only the creator of beauty and the inspirer of joy, as the Greek and Hebrew poets knew, but it is also the source of almost immeasurable power. It is light that beats the stubborn glacier into dancing rivulets, and refreshes the earth by lifting the waters from the surface of the sea into the crystal goblets of the clouds. Light is the bringer of life to the world, and without light the reign of death would become universal. And so Christian thought is discerning in Christ the spiritual light that explains the past and illumines the future of our race. He has been the chief attractive power by which men have been lifted toward God. He is the mediating agency between the seen and the unseen, whereby the spiritual world has become real and mighty unto mankind. Without Him life is a sad eclipse of hope, philosophy a vain search into darkness, and all history an unsolved enigma. He is the desire of all nations, and "the secret of man," as the old Jewish proverb tells us, "is the secret of the Messiah."

The progress of Christian thought and the broadening of theological conceptions are leading the Church to humaner views of all the religions of mankind. But boasted progress in this one particular, as in so many others, is only a reversion to the mind of earlier ages and the neglected truths of the Bible itself. According to Justin Martyr, writing within a hundred years after the crucifixion, the Divine Word, the Logos or Reason, is that "of which all mankind are partakers," and he scruples not to apply the name Christian to all who have made this Reason, as John names it, this "law of God written on the heart," as Paul terms it, the rule of their actions. The Greek father, Clement of Alexandria, looked upon God as the cause not only of the Old and New Testaments but of Greek philosophy as well, "for that philosophy," he says, "like a school-master has guided the Greeks also, as the Law did Israel, to Christ." The greatest scholar of the Presbyterian Church in America, the late Prof. Henry B. Smith, has said of heathenism, "There glimmered through all its idolatries and sacrifices a strange, unearthly light, wandering in the fitful search for an Incarnate Saviour." And again he wrote, "Ancient history converged to His cross; modern history has received from Him its organizing law." "He was in the world," says the evangelist, "and the world was made by Him." Our Redeemer did not come from heaven to earth as an angel flies from star to star. Spiritually, essentially He was already here. His advent was that of special manifestation, as when hidden fire bursts forth into sight. "Without Him was not anything made that was made." He knew every rocky path and blooming dale of Palestine. He moved about in a mansion which He Himself had built and decorated. Ruskin spoke truly in saying that the hand that was nailed to the cross was the hand that strewed with snow the sides of Lebanon and lifted the rocks of Calvary. But the truth is more comprehensive than this. The spiritual Rock that followed Israel of old, according to the teaching of Paul, was Christ. Moses said, "Thou, Jehovah, art seen face to face." And John says, "No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him," both on Mount Horeb and on the Mount of Transfiguration. And if Christ be the true, or, as Dean Alford would render it, the "original," light that lighteth every man, then the "Light of Asia," feeble and fading though it now is, had in it some gleam or reflection of that solar effulgence that in the fulness of time shone amid the hamlets of Galilee and the streets of Jerusalem. However frightfully religion has been darkened and corrupted by human sin, the religious nature itself and all its heavenward yearnings are of Christly origin. He who said "I am the light of the world," is the source of all truth and righteousness. There is no Alpine flower blooming on summits cold and lonely, that is not a child of the sun as truly as the golden-chaliced water-lilies that sprinkle our western ponds. Exhibit to the world anything that is true in science, whether it come from the laboratory of the skeptical chemist or the solitary watch of the undevout astronomer; discover anything that is lovely in character, whether it appear in the jungles of India or in the streets of Athens, or

within the thoughtful seclusions of Concord village, and Christ lays His holy hand upon it and says, "It is Mine."

He is all and in all, and to leave Him out of reckoning in accounting for human civilization is to leave out the sun in accounting for the growth of the pine and the palm. The Original Light that lighteth every man from the beginning, and which in God's appointed time blazed forth in redemptive glory from the cross of Calvary, is the explanation of what has been, is, and shall be.

The truth to which I invite your attention now is, that this heavenly Light, falling on the soul of man, has been the living and life-giving force in human development, or, in other words, that religion has been the motive power in the progress of humanity. I know that the faith here expressed runs athwart much of the popular theorizing of the day. Empty declaimers and grave philosophers inform us that religious convictions are nightmares of the past, obstacles and not incitements to human progress. A hundred voices are proclaiming that pulpits and Bibles are to be superseded by school-houses and hand-books of physical science. And from the vast domain of modern materialism, of which our city is one of the chief capitals, comes the cry: "Give us bounteous harvests, improved machinery, railroads and steamships to bring to us the fruits of all latitudes, and to carry us through the varying delights of all longitudes; usher in a millenium of comfort and luxury and we will gladly forego the kingdom of heaven which John preached in the wilderness of Judea." But although the philosophy which ignores man's connection with the supernatural is to-day the proud and clamorous foe of the Church, the Christian Sabbath and the Christian Scriptures, yet a disclosure of what religion has already accomplished for humanity is a sufficient revelation of its hollowness.

I. Notice then, in the first place, that the better conditions of society which we now enjoy, and the majestic energies of science put forth in the discovery and application of truth, have had no shallow origin. They have not come from the impulse which says, "Let us eat and drink for to-morrow we die." It is rather the spirit which links man with supernal realms that has stimulated to earnest search and benevolent activity. All civilizations have had a religion at their basis. The sacred books of the Hindoos preceded all East Indian culture, and the oldest monuments of Egypt were built on the faith that man did not spring from the dust. The literature of ancient Greece rose out of the heart of the Greek theology. The poetry of Homer, whose blind eyes were ever turned toward Olympus, was the groundwork of Hellenic culture and the cradle of Hellenic civilization. We are told that only the fittest survives, and the literature which has entered into the life-blood of the ages has been written with some gleams of that "original light which coming into the world lighteth every man."

In the age of her primitive strength and purity, old Rome knew something of this light. It drew forth a devout faith in Heavenly Powers and shone in the domestic virtues which that faith enkindled. From a celestial and not an

earthly origin came whatever of intellectual and moral force appeared in the old civilizations. Not the minutest corn-blade on our western prairies, bursts through its black covering of earthy mould except through an instinctive impulse toward that sunbeam which God hath shot through the unthinkable spaces to call forth and kiss its budding tenderness. And so it is the light of God falling on the human soul which has begotten the age-long and race-wide struggle of humanity toward a higher knowledge. Science, with all its benefactions, was born of this intense craving to know the Divine Something that lies at the root of all things.

Look around on modern civilization and see how little of good there is in it that is not of Christian origin. The European world is an edifice which the Church built out of the fragments of the Roman empire. It was the Church that held the torch of knowledge above the deluge of mediæval barbarism and saved the records of Biblical and classic literature to be the seeds of modern refinement and humanity. Is free thought a distinctive feature of our civilization? Free thought is the child of the Protestant Reformation. Is science a boon to our age? Her greatest achievements date from that awakening of mankind that gave us a free Bible and a free Church. Bacon, Newton and Darwin are the spiritual offspring of Martin Luther. Is political freedom a vital part of our modern life? It was the genius of Christianity, pervading the old Roman Empire that gradually emancipated the slave and delivered woman from oriental seclusion into modern liberty. And the growth of republican institutions is directly traceable from the great Genevese theologian through the Scotch and English reformers, down through the New England exiles to the fathers of the American Revolution. But we are told that negro emancipation owes nothing to the Church. Who were Zacharay Macaulay, Thomas Clarkson, Sir Fowell Buxton, George Thompson and William Wilberforce? English unbelievers? No. The heroes of West India emancipation were disciples of Him who came to break every yoke and to let the oppressed go free. Who were the most influential of American anti-slavery reformers? The haters of Christianity? No; but those who hurled the Sermon on the Mount at our national sin. Even of the early abolitionists Wendell Phillips says: "They bound the Bible to their brows."

Is increased humanity a characteristic feature of American and European civilization? Max Müller tells us that the very word humanity, in its present meaning, is of Christian origin. It was the Church that built by the Roman Colosseum the asylums of charity, and it is the spirit of Him who healed the leper and the lame that fosters to-day our institutions of mercy. Is knowledge a feature worth mentioning in the world's present life? The Bible was the first book which the types of Gutenberg ever printed. It was piety that led to the foundation of Oxford and Cambridge in England, and of Harvard and Yale and Princeton in America. And of the scores of millions of dollars given in the New World to higher education, how paltry a fraction has come from any but Christian hands!

Take away from civilization what came from Christ and how little is left!

In august fellowship, I see the kingliest men of our race standing about the form of "the dusty-sandalled Nazarene." There is Paul who carried the light of redemption to every civilized land. There is Augustine who saw in Jesus the attraction in whom all souls can find rest. There is Athanasias, learning the fortitude by which he held out against the world. There is Constantine subduing his ferocity before the Lamb of God. There is Charlemagne poring over his New Testament. There is St. Bernard, aflame with a passion for holiness. There is Dante, transfigured in the light which he climbed through three worlds to see. There is Columbus with his life-dream of adding a new continent to the dominion of the cross. There is Martin Luther giving literature as well as religion to Germany. There is John Calvin whom a great German historian has called "the virtual founder of the United States of America." There is John Milton, confronting the inspiration of his song. There is Sir Isaac Newton, his eyes turned to the stars in the spirit of the wise men who journeyed to Bethlehem. There is John Wesley consecrating his many-sided genius to the service of Christ and His poor. There is John Howard beholding the self-sacrifice which kindled his own. There are the martyr-chiefs of America whose graves are holy in the heart of the West, by the "calm and prairied Sangamon" and by the stormy inland sea. There is the foremost citizen of mankind to-day at the head of England's statesmen, bending all his powers to do righteousness and laying all his honors at the feet of Jesus. And there are the meek souls of every Christian generation, whose deeds of mercy and words of love have kept alive the spirit of the Man of Galilee. Unbelief will pluck the stars out of the heavens before it eliminates the Sun of Righteousness from the firmament of human civilization.

II. But notice, in the second place, how this argument is strengthened by considering the national blight invariably following the collapse of faith. The history of an oak tree whose tap-root has been severed is written out in a short sentence. "Fading as a leaf," is the pathetic inscription written on the forehead of national atheism. "What greater calamity," wrote Emerson, "can fall upon a nation than loss of worship? Then all things go to decay." The floodgates of death are opened, when the bonds are broken that hold men to God. History grows monotonous in recording the downfall of godless nationalities. From the tawny drifts covering the sepulchres of the Egyptian kings, from the wolf-haunted mounds of Babylon, from the vanished civilization that once found its culminating glory in the Athenian Acropolis, as well as from the revolutionary horrors following the dethronement of religion in France, there comes a voice speaking to the unbelief of our time, saying "The nation that will not serve God shall perish." When Paul preached on Mars' Hill, Athenian vice and skepticism had reached the agnostic stage which is so boastful to-day, and inscribed an altar, "To the unknown God." When Gibbon meditated on the steps of the Roman Capitol his history of the "Decline and Fall of the Roman Empire," he might have found in the Scriptures the best epitaph for the grave of Roman imperialism,

"Without God and having no hope in the world." Some of you may have looked down on Rome from the ruined baths of Caracalla. You have thought of that ancient city which Augustus found a city of brick and left a city of marble. You have seen in vision all nations crowding each other in the narrow streets. You have witnessed what atheism to-day is seeking to rebuild—a kingdom of this world, glittering with trophies from every land. You have thought of Julius Cæsar, sneering, like the lesser men of our age, at the doctrine of a life beyond the grave. You have remembered how the old Roman virtues gave way and how lust and avarice and cruelty followed, then as now, in the wake of practical atheism. You have shuddered at the brutal joy which suffering excited in the amphitheatre. A familiar picture by Gérome represents a gladiatorial combat in the days of the empire. Tier above tier are ranged the spectators who revelled in these ghastly shows. There sits the Emperor, surrounded by senators and nobles, and right before us are the vestal virgins, the sacred priestesses of domestic virtue, and back of them are the ranks of Roman citizenship and the great howling mob whose daily cry was "*panem et circenses*"—bread and the bloody games. On the arena in the centre of the foreground stands the victorious gladiator with his wounded adversary helpless under his foot. He has paused to ask the assembled dignitaries of Rome what treatment shall be given to his victim. According to custom he is at their mercy. If they hold up their thumbs he is to be spared. If the thumbs are turned down he is to be butchered before their eyes. The victorious gladiator is not anxious to slay his opponent, and the fallen man himself, young and with life's vigor unspent, reaches forth his hand in an agony of entreaty for mercy. The picture gives us that supreme and solemn moment when Rome decides what shall be done with pleading helplessness. Not one merciful heart appears to throb among the gathered thousands. Senators, citizens and mob all give the sign of death with demoniac glee, and the vestal virgins robed in white seem turned into furies as, with thumbs reversed and faces crueller than fate, they cry out that the helpless victim must be butchered, and thus add to the sport of a Roman holiday. If you have gazed on that great statue in the Capitoline Museum which represents the Dacian warrior slowly sinking on his arm, while from the gashed side the life-current drips to the ground, you may have said to yourself that the life-blood of old Rome oozed from the wounds of the dying gladiator. And remembering the abominations which the pages of Tacitus and Juvenal unveil, you have in thought welcomed the Gothic savages as they pour down the gorges of the Alps and visit the wrath of God on this leprous and cruel Babylon. "This," says a great English historian, and the words are vastly significant when spoken in the heart of the Mississippi valley, "this was the visible product of a material civilization with no fear of God in the middle of it. The final outcome of wealth and art and culture raised aloft as a sign for all ages to look upon."

III. But it needs to be remarked, in the third place, that this argument for religion is not weakened by a survey of the crimes which have been com-

mitted in its name. It is not wise to estimate the worth of an oak-tree by the poisoned fungi that cling to its roots. It is only the noisy sophist who points to the dark and bloody spots which sin has cast on the face of religion and says: "That is your boasted faith in God! See what it leads to—inquisitions, tortures, superstitions, bigotries, and other evil fruits." It need not be said that all these iniquities are transgressions of the fundamental law of Christianity —the law of love to God and man—and they are no more to be charged against it than the statute-books of Illinois are to be charged with the crimes that blacken our daily annals. And it must never be forgotten that the stream of divine life has been flowing through the corrupted hearts of men. As the river Jordan that gushes from the rocky cavern at the base of Mount Hermon is of crystalline clearness, sparkling with the joy of newborn sun-light in the East, but when its winding course is finished we behold a muddy stream covered at times with drift-wood rushing into the Dead Sea; so Christianity entered a corrupt and decrepit world, a stream of living water, casting up a luxuriant vegetation along its banks. But soon, and for many years, it was compelled to run, as it were, under ground. While the Cæsars ruled in palace and Colosseum, the Church of God, the true life of old Rome, was singing its hymns and burying its dead beneath inscriptions of immortal hope in the labyrinthine catacombs under the Seven Hills. But at last, in God's own time, the Church rose to the surface, the underground flood was pressed up through the polluted soil of the city of abominations. Do you wonder that it was stained? The Church attempted to absorb the whole vicious world, and the worst blots upon Christianity are the results of this hasty intermingling. From the dying empire the Roman Bishop caught its darling ambition for universal sway. The cruel despotism of the Papacy and its bondage to antiquated forms are legacies from the Roman Empire. The Christian Church, it must never be forgotten, emerged out of the soil of a cruel, corrupt and secular imperialism. Romanism is not Christianity as it lay in the mind of its Founder. Suppose a great musician leaves an oratorio as the transcript of his best genius and noblest thought and a thousand singers are gathered together to render it, and some of them are ignorant, and others are careless, and others of them intentionally sing false notes, and only one-half of the performers are in thorough sympathy with the master's mind—what would result? Doubtless a skilled ear could detect many noble harmonies in the midst of wretched discords, but every just man would say: "That is not the oratorio as it lay in the mind of Mendelssohn. Give me faithful and sympathetic hearts and I will pour forth a multitudinous chorus sweet and sublime as the angel-song at Bethlehem." If the sharp-tongued critics of religion would study the genius of the Gospels they might gain juster views of Christian faith. The chemist who explores only a poisoned atmosphere is not likely to understand the properties of air. Suppose some brilliant babbler in science should have the following experience: He sits by his evening lamp—a gust of wind blows it out; he walks the street—the cold air chills him; he ascends a mountain—the thin air makes him gasp for breath; he crosses the ocean—a hurri-

cane imperils the ship; he descends into an English coal-pit—the choke-damp endangers his life; he crosses the Campagna of Rome—a deadly wind withers his strength; he looks down into Vesuvius—a sulphurous gust half chokes him. Whereupon he returns home and having thought over all his painful experiences with the atmosphere, he takes the platform and announces his conviction that air is the great curse of the world! Fools listen and applaud, forgetting that in this vast ethereal ocean we move and have our being, and that without it, all "life dies, death lives, and nature breeds perverse." So religion is the atmosphere in which humanity lives, and rather than dispense with it we can well endure the thin air of ritualism, the cold fogs of bigotry, and even the noxious vapors of cruel superstition.

IV. But consider earnestly, in the fourth place, how vastly this argument for religion can be strengthened by our fidelity and devotion. He who said, "I am the light of the world," said of His disciples, "Ye are the light of the world," and nothing will so effectually drive back into their native darkness the owls of error and the wild-beasts of sin, as a new shining of divine light from the face of the Lamb's wife, the Church. Into the hands of this generation and of the people of America, seem to have been given the keys of the golden age of Christianity, and no obstruction to the coming of that radiant era is so mighty as the feebleness of our faith and the incompleteness of our consecration. The advance of the Gospel often finds its chief hindrance in those who bear the Christian name. No weapon forged against Christianity from without ever ultimately prospered. The sword of persecution has been red with the blood of the saints of God, but that blood falling into the earth has made it fruitful for spiritual harvests. For three centuries the old Roman world strove to strangle the Babe of Bethlehem, but He broke the old Roman world into fragments. Whatever temporary success unbelief achieves comes not from the weakness of Christianity, but largely from the weakness of Christians. In the cavillings against the Church, there is a sting of truth, and this ought to be plucked out by a new Reformation eclipsing the glory of the old. Christian civilization, covering so much of strife and intolerance, so much of luxury and selfishness, is a scandal in some of its features. Hindoo converts, travelling in European lands, have been so surprised at seeeing so little of the New Testament illustrated in Christian life, that nothing but the Bible kept them from returning to Hindooism. Self-denying missionaries, visiting our American cities, and marking the well-nigh boundless luxury of Christian disciples, have cried out in agony of spirit, "O that Christ, the King, might see laid at His pierced feet, one tithe of His servants' wealth!" And do we not shudder, looking closely into the business life of our time, to see how little of Christian integrity has been infused into the channels of trade and commerce? Are we not ashamed that sonorous piety is so often married to a small-change and unscrupulous business morality? Then how does it happen that the temperance reform, which, as a great English statesman believed, is at the basis of all reforms, is here fast allying itself with the vagaries of woman-suffrage, unless because it has had an imperfect or half-

hearted support from the Christian Church? And, again, if Christian men had not been too busy making fortunes to attend to political duties, would our city have become such a moral offense to the nation, the pandemonium of thieving, sensuality, official corruption, gambling, Sabbath desecration and general lawlessness?

Some men tell us that what we most need now is, better theologies. Better adaptations of the truths of the Christian system to present difficulties and objections may be required, rhetorical re-statements and philosophical re-adjustments of doctrine, and these we are getting continually. But the deepest need of the time is better Christians, that is, more of Christ in His Church. We do not need a better Redeemer. He has all power and holiness and love and has given us a perfect salvation. It is the old faith, once delivered to the saints, a faith enshrined in an authoritative revelation and centering in the God-man and His atoning sacrifice; a faith which was sufficient for Paul as he stood before the dainty skeptics of Athens and for Polycarp meeting the rage of fire in Smyrna, and for David Livingstone dying on his knees in the heart of Africa; a faith which has come out of every conflict with its Bible untorn and its cross lifted over new battlements of error and of wrong, which this pulpit was founded to proclaim and which we are to better adorn and enforce by our lives.

> "The years seem long, the tares grow strong,
> Hope falters and is dumb,
> But God's time is the harvest-time,
> And that is sure to come."

Therefore let us labor in the confidence that whatever have been the triumphs of Christian faith in other ages, they are yet to be surpassed. Christ shall yet take possession of the things He has made. The steam and the lightning shall yet do His bidding; learning shall lay all its laurels at the feet of Him who is the absolute truth and the infinite wisdom; art shall learn a heavenlier beauty when kneeling before the "altogether lovely;" great cities now filled with violence shall be filled with His praise; the ancient capitals of civilization shall renew their former glories when He is glorified, and Jerusalem, now lying a broken diadem beneath the morning shadows of Olivet, shall be builded anew to the honor of Him who was once crucified without her ancient gate. The City of God which St. Augustine celebrated is to descend upon the institutions of men. Nearer and nearer its coming shines. Thy walls shall be salvation and thy gates praise. Thy sun shall no more go down, neither shall thy moon withdraw itself, for the Lord shall be thy everlasting light and the days of thy mourning shall be ended.

CHRIST THE LIGHT (JOHN viii., 12).—"When thy light breaks forth as the morning," says the prophet, "thy health shall spring forth speedily." And no sooner do the nations "see the glory of the Lord, and the excellency of our God," than, "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."—*Rev. Daniel Moore.*

SPIRITUAL AND INTELLECTUAL LIGHT.

By Bishop F. D. Huntington, D.D., S.T.D., Syracuse, New York, in the Chapel of Cornell University, Ithaca, N. Y.*

Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.—Ephesians iv., 18.

In the Book of Common Prayer this clause makes a part of what is to be read and thought about on this particular Sunday of the year. You will see that to me this is a special reason for inquiring into its meaning. But there is a broader reason, as comprehensive as this audience—that it belongs to the New Testament. If it is one of the most profound, it is, at the same time, one of the most practical of the sayings of the wisest and most penetrating mind of his time, and indeed of almost any time. Whatever theological sense you may put on the word inspiration, it is always the most profound expressions of truth that prove to be finally the most practical. Notice that the two chief terms, *understanding* and *heart*, are terms of a popular rather than of a philosophical language. That is no matter—it is all the better. What is said here is not said to any class or any grade of men, but to men in their common humanity as children of God; and to God the ripest and most aspiring minds are only children. The voice of the Christian ministry is neither scholastic nor provincial. The Church needs all the time and space which it has for the faith and the duties which run deeper among the roots and the springs of life than any enterprise of the brain, and which open to us a larger sphere than any one little world like this one in which we live.

It is exactly so here. Things are set before us of intense personal concern, with living consequences depending on them, which also pertain none the less to forces hidden within us, mysterious in their nature and awful in their power. They are, to be sure, proper subject-matter for the keenest study, and there is a department for them in the University. But they are also our working powers, and we have to deal with them in the daily conflict of life and death, with temptations close at hand right and left, with a sure judgment always coming, and with God looking down. In you and me understanding and heart are two parts of one personal whole. St. Paul, who knew what the best schools had taught, knew also that it is one thing to push the forms and phrases of knowledge too far forward, to the bewilderment of his hearers, and another thing to hold it firm and consistent behind all that he said as a preacher of the Gospel. More than once he states clearly our threefold constitution, giving each its right Greek name: we are natural bodies, we are minds or natural souls, and, more than that, we are spirits so related to supernatural realities as to be open to a conscious action from above us—call it influence or call it grace—whereby we enter into a grand possession that we

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cannot yet see or wholly understand, whereby we are said to be sons and daughters of God, whereby we are immortal, whereby we shall be reckoned with, every one, whereby we are wonderfully made partakers of the divine nature, "kings and priests and joint heirs with Christ" to an infinite, inalienable and indisputable estate.

In the text, the first of the three elements, "body" or "flesh," is left out, not because the body is not sacred, for Christianity honors the body and consecrates its senses, but because just there it is not in the line of the writer's compact thought. See, then, what that is.

The end of Christianity, the object of Revelation, the ideal of the Church, is personal character. Systems, theologies, creeds, sacraments, liturgies, missions—all are for this; unless this is produced somewhere, they fail. This making of character being our first concern, it is a great matter to see clearly just what we work with, and how the inward powers play together. The outward law is not very obscure, and it is the same for us all.

The law of God is written in three scriptures—in the natural conscience, in the Book, and in the history or biography of the race, for the triune training of "His family." Why, then, do these leave so many of us paltry specimens or fragments of men, self-willed, or sensual, or conceited, or dishonest, or lying, or profane? St. Paul tells us why. Because those superior or heavenly powers can lay hold of us, can enter into us, can enlighten, purify, or inspire us, only by a free receptive faculty or force within us. We can keep this open or shut it up; and then we shall be heavenly-minded, or earthly-minded, large or little, chaste or unclean, true or false, noble or mean, by a sure law. These avenues of reception are our endowment and our trust. We can watch and manage them as readily as we do an aqueduct running from the hills to the town, or the faculties by which we learn languages and master sciences. When we come close to them, however, we find we are to deal with them in a very direct and simple way, not mechanically, not scientifically, not metaphysically. Everything must be wrought according to its kind; and high character is not produced in the ratio of mental skill. It is a thing too momentous to be postponed to literary opportunities. Everybody—shepherds, fishermen, young people, the busiest worker or trader, housekeepers and servants—are known to have attained Christian character in its richest, loftiest, and sweetest maturity.

There must be some way of getting it then that is not elaborate or artificial, call it by what theological name you will. St Paul says, Christ says, it is got best and fastest by keeping the inward or spiritual man in that state which is described as childlikeness—childlikeness, that is, not in the sense of weakness or immaturity, but of trustfulness, docility, openness to truth, and the uncalculating obedience of love—that is, by keeping the heart open to God's light and life.

This puts the matter on the positive or the affirmative and brighter, side. The text puts it on the other side, not of encouragement but of warning, which is wanted too. Men are "alienated from the life of God"—this spiritual or

heavenly life—"by the ignorance that is in them," not an intellectual ignorance, or a mere darkening of the understanding—that is a comparatively superficial matter—but "because of the blindness of their heart," a disorder in the man himself, and for which he is accountable. Darkness and blindness are not the same thing. Men are blind, and then to them the air is dark; *i.e.*, we go wrong in mind, in judgment, with our hands, and in our whole life, by going wrong first in heart. This brings out more distinctly the two interior capacities, intellect and spirit—what learns, reasons, analyzes, remembers, on the one side; and on the other, what worships, repents, believes, chooses between right and wrong, and wills to do good from unselfish motives. There they are within you. You may have the first, mental brightness, in strength and splendor and be a thoroughly bad man, as literary biography and the criminal courts show. But you can never have the last, character or righteousness, by having any amount of learning or wit. The tree of knowledge and the tree of life both grew in Eden, and they grow here; but they were never the same tree. We wander, we sink, we sin, through ignorance, perhaps, but it is an ignorance that has in it the element of willingness to sin, and the yielding to appetite or pride—it is in us because of the blindness of our heart; and the part least under our control is betrayed, corrupted, and prostituted by the part which is most in our control. St. Paul has been speaking of a low-lived, heathenish, selfish people—the Gentile populations—when Christianity came. He says they are in the dark every way because they have shut out daylight from their hearts. Both ways the law holds, and it is, you see, a reasonable and beneficent law. High-minded and pure people, welcoming the life of God, get their vigorous and luminous characters by keeping their hearts open to the sunshine of truth, poured from the sky in gifts of the spirit. "Spiritual things are spiritually discerned," and spiritually nourished by the Church, our spiritual mother. It lies at the bottom of the whole teaching of the New Testament. It means not that we advance and grow up morally and spiritually without regard to the body and the mind, for Christianity is catholic and makes every side and organ and fibre of us the better for it, but especially by the unfolding in us of traits and capacities and perceptions and aspirations which belong in another and really a higher plane of our being. This does not set up spirit against brain or conscience against muscles or appetites, or pull our nature to pieces, any more than you break up the unity of a commonwealth by dividing the departments of government; or of a university by distributing studies and chairs. It only organizes us inwardly on the divine plan, putting what is highest uppermost, seating the royal law of right and God on the Throne, giving to every power its own operation, to every receptivity its own supply, to every instrument the use for which it was designed, placing Cæsar below God, Lucifer below Michael, knowledge below wisdom, which has in it faith and charity as well as knowledge. It is meant to show us this: That you can never be the finest or best instance of manhood or womanhood unless you give free and full exercise to the finest forces in your life, making it the Godlike life. You cannot be a supersensual creature with-

out feeding on supersensual food. You cannot be lifted where prayer lifts the soul without praying. You cannot reverence the altar unless you behold the glory of the matchless sacrifice of the cross. You cannot touch the heights of humanity except you "look unto the hills," welcoming heavenly impulses and refreshments coming down from them.

"Blessed are the pure in heart"—*in heart*—"for they shall see God." You cannot judge revelation or its essentials wholly by tests of the understanding, or rules of art, or syntax, or arithmetic, or the kingdoms of this world. I may think myself complete or clever because I succeed in my own line. That only illustrates the narrowness of my range, my sophistry, or my conceit—what St. Paul refers to, writing of some Oriental Gnostics, as "Hellenistic smoke." And then, if on the other hand you go astray as to the verities of religion and are befogged in doubt, it does not follow that your understanding is misleading you or that you are to look in that quarter for a cure. More likely you have neglected to exercise your spiritual sense; have not used what faith you had, have allowed yourself some subtle secret habit that your conscience condemned, have been frivolous, or profane, or insincere, or headstrong, or vain, or untrue to some man or some woman, or unscrupulously ambitious. Your heart was a skeptic before your head was. In each case, by letting your mental or animal life overgrow and engross the rest, you have shut off one side of that marvellous and manifold and infinite whole which is the universe of God. And you must take the consequences and be dwarfed, for it is that side which opens consciously towards the God and Father of Jesus Christ your Lord; towards Him to whom all the mysteries you stumble at in your explorations of nature are not mysteries at all, but the order of his creating; towards all the ranks and forms of life, too, that live between you and Him; towards heaven and heavenly things. If you are crippled by it, or forlorn, or skeptical, if you miss some grandeurs that the saints see, or find no comfort when some agony in flesh or spirit shakes you or bears you down, you are not to be surprised. Every man in this world and the next goes to his own place, sees what he opens and turns his inward eyes to see, takes what it is in him to receive. Why complain then of retribution; why wonder at a day of judgment?

While it is not, therefore, the dialectics of the Apostle that we are concerned with now, it is wholesome none the less for thinking men to discover that all the spiritualities of his gospel preaching and all his fervent appeals to the conscience and the will, and all his penetrating insight into the supernatural world are in perfect harmony with the best conclusions that the strongest students of the world down to our day have reached. So much he knew beyond all that the legal casuistry of Gamaliel and the rabbis could teach him. He announces that his authority is above Mars Hill—his only master is Christ. He has to deal with the foundations of life and character in the breasts of men, men of all nations and ages, for he proclaimed a catholic faith and an indestructible kingdom, for the nineteenth century as much as for Eastern mystics or military Romans, for American men no less than for

Alexandrian contemplatists and subtle Athenians. He saw as clearly as Porch or Academy, as clearly as Kant, or St. Augustine, or Thomas Aquinas, not only the eternal triunity in God, but the corresponding triunity in man, and that a man born in Tarsus was built like the universe on the threefold plan. He knew that the creative power, the Father, the incarnate Word, the Son, and the renewing breath of the Spirit, the Holy Ghost, are not abstractions, but living causes going forth into man, and that so there must be in us each one a threefold capacity to receive a threefold gift—strength, life, and light. You can close your heart by worldly living, and that will be the same as to quench the Spirit. "If the light that is in you be darkness, how great is that darkness!" Jesus said it, "knowing all that is in men." By this searching doctrine, which comes home to you as soon as you hear it, he lays hold of men and lifts them out of paganism and depravity. Threats of perdition and promises of paradise would be arbitrary and unreal without it.

We take another step. The different parts of our inner man act and react on one another as people do in society. We cannot sever them and make each stand alone. They are not, in fact, separate faculties at all. I may comfort myself by thinking that I broke God's law by not knowing what it was. But I knew the Ten Commandments and Christ's beatitudes and did not live up to them. There is always another question lying behind: If I had all along done the thing which I did know and put my heart into it, should I not have known all that I needed to know? Granted that men and women sin as much by lack of thought as lack of feeling, yet back of that commonplace of the poet is the original and tremendous word of Christ, sweeping all excuses out of our months: "He that doeth the will shall know of the doctrine." I ask you in His name, are you doing the will? What is to save this nation of ours from slipping back into a materialistic heathenism? America has no immunity from it that Judea had not, and no better assurances against the Philistines. There arose before that primitive missionary bishop the sight of a vast community east and west, sunk and rotten in all the vices and superstition of pagans—Gentiles "alienated from the life of God." That block has stood across the path of Christianity on every continent. But he is writing now to a Christian Church made up of baptized and believing persons. He says to us, in spite of our modern culture and our smart civilization, such as they are: Take care, or you will sink back into that barbarism; it is an easy matter. And none of us can move steadily on through a lofty and pure career into life eternal unless he watches and fights and prays against that blindness of the heart. Witness in your Christian villages and cities, your colleges and churches, that perilous struggle between day and night, between life and death, night and death being always in the heart first before they spread in society. Out of the heart, our Lord insists, proceed all the heathen abominations. In time if not at once, in the mass if not in the individual, there will be an imbecility of the mental life, too, which is the blight of a diseased conscience and a weak will. Goethe was no preacher, but be might have been preaching the Gospel of Christ when he said, "Man alone is a religious animal,

and those who would degrade his nature to that of the brutes begin by extinguishing in him the sense of religion." Make it as personal as you please. Many a student forfeits the energy and joy of a clear head because he has trifled with his honor, or drunk fire, or wronged some man's or woman's soul. Many a statesman in the United States has died disappointed of his ambition, because ambition ruled and spoiled his heart. Many a shrewd trader carries about with him for years in his heart the hidden devil of a fraudulent purpose, until at last the sin outwits him, trips his sagacity up, and in his ignorance the only thing he knows is that he is a fool. Many women are weak-minded not by inferiority of endowment, but by the stultification of the heart, by vanity, or the passion to please men rather than to ennoble them.

Hard thinking, gentlemen, firm logic, sharp observation, sheer pounding and piercing of the brain, fine forces as they are, will not reveal to you what St. John learned on the Saviour's breast, what holy meditation has uncovered to the eyes of devotees, what brave Church pioneers have seized and held fast on their feet in the forests and deserts of dark continents, or on their knees when they could travel after the lost no longer, as Livingstone's body was kneeling when they found it dead in Africa. You may disentangle a moral problem best by forgetting it and doing an act of heroic self-denial—helping somebody weaker and poorer than yourself. You may fathom the philosophy of duty by doing your duty. You may find your way out of an intellectual labyrinth by going about some simple service to a neighbor. The best remedy for unbelief is to use in charity what little stock of faith we have; lengthening the creed by a loving and patient life. "The Holy Spirit helpeth our infirmities," and He helps them through the spiritual organ—the sweet and simple and unselfish heart.

This explains finally Christ's way of presenting Himself to the faith and love of mankind. In all His ministry there is no attempt to make converts or save sinners by an argument. He meets cavillers sometimes in that way—scribes, Levites—going down to their own level to lift them up. And there are very few appeals to emotion either, or to mere feeling, but always we find Him doing something or saying something to awaken the spiritual sense —stirring a want, a hunger, a healthy discontent, not of the physical or the psychical man, but of the spiritual. Any thing that would do that was evangelical—a beatitude, a parable, a flash of indignation at a Pharisee, a tender blessing on a penitent at his feet, a touch of his hand on a little child, a midnight prayer on the mountain, a miracle on the sick or blind or halting or fevered or the dead—types of disordered or dead souls—a picture of the judgment, a transfiguration when the heavenly illumination gleams for a moment on His person; an unveiling of the resurrection world. He takes the inferior or earthly element of this threefold man—his senses—to reach and rouse and renew the spirit. Elsewhere He uses knowledge in the same way to the same end, going back to God's dealings with the old Church, appealing to history and prophecy, showing the oneness of the everlasting kingdom; and always it is for man's spiritual quickening, to open the eyes of the blinded heart.

Enter, dear friends, into the sober yet exalting realities of your life. To giddy people living in the outside it seems strange that our Lord should put Himself so much into contact with pain and seek the company of sufferers. Why should He be a "man of sorrows," walking through His few years on earth without laughter or recreation? Why should He "go not up to joy, but first He suffered pain?" Well-fed satirists sneer at His religion for the sadness of its countenance. They scorn it because it manifests its power chiefly when the world has done its best and failed, its bubbles or its hearts been broken, or its houses desolated. But they who have lived deeper know that it is only because sorrow lays open the eye, and hand, and heart of our real selves. They know that the final proof of any support is at its weakest point. If it fails there, it fails altogether; no matter what link breaks, it is a broken chain. As the visible and the present grow less, the unseen reality is more. If knowledge fails, as it does, when we are sick, or forsaken, or dying—over some grave which locks in silence what is dearer than our life—its failure is complete. Faith comes with an angel ministry to compose the tumult, to uncover the greater scene of reunion and peace, to exchange despair for courage, heart-sickness for heart-strength, and to make it possible to live on for the rest of the time without flinching or doubting. This is much of the secret of Christ's universal hold on all humanity—what Napoleon wondered at as the secret of his empire. Men in pain want sympathy, not women only. Brutes diseased or stricken creep away alone to die. Man's heart remembers that he belongs to a brotherhood, and dimly hopes that somewhere he has a Father. Christ makes the hope certain, gains the heart of the race, and mounts to the throne of the world. He embodies and brings not what divides men, nation from nation, or class from class, or capital from labor, or the rich from the poor, but what binds them together. This is kingship—the only valid royalty. He knew: "Ye call me Master and Lord and ye say well, for so I am." He was not thinking of a palace, or of pomp, or of material mastery. He represents the common life, the human essence and substance, the universal thing in man. Bodies of the flesh differ and decay. There are inequalities in genius, in intellectual force and grasp, in learning, which never can be equalized; but there is a grand republic of spirits. In the heart there are energies that never disappear and longings that never die. To these the Son of Man comes, speaking to them, satisfying them. So He takes command of the ages, and there He reigns and will reign, in spite of all the doubters and blasphemers and prodigals, "The same to-day, yesterday, and forever."

Here our train of thought ends. Take care of the life of your hearts. There is the fountain of power, in the spiritual man. Blindness there is darkness everywhere. To doubting hearts everything is doubtful. High characters are made, great spirits live, by communications from above, by openness to these in faith and prayer. And the heart of man is the only organ by which they come. So lived that steady Christian man, your neighbor,* just dead, who held his trust in this University and all other trusts as holy things,

* The Hon. Josiah B. Williams, of Ithaca, a Trustee of Cornell University.

and tranquilly left his body to be buried yesterday as none but Christian men are buried. To a man loving and knowing no God, the universe has no God. Let God be consciously admitted to the heart and there is no longer any difficulty about seeing Him in everything—in nature and in human life, in law and in miracle, which is only a rarer form of law, in suffering, in Scripture, in the Church, in the scarlet leaf on the maple-tree, in the scarlet blood at Calvary, in a falling sparrow, in Christ rising from the dead. The more of God's life lives in your heart, the more readily and gladly you will confess that all things live and move and have their being and are made perfect in God. Abelard said he sought to know in order that he might believe. Anselm, a purer spirit than Abelard, said he believed in order that he might know. Jesus, Son of man and Son of God, said: "Do the will and thou shalt know." "And this is the work of God that thou believe in thy heart on Him whom He hath sent." "Said I not unto thee that if thou wouldst believe thou shalt see the glory of God?" And to the woman that had sinned, in heavenly charity, "Thy faith hath saved thee; go in peace."

Light in the Lord (Eph. v., 8).—It is one of the established axioms of science that all light shineth in darkness; that to a certain extent the one is the complement of the other, and that the visibility of shadow is the evidence of light. So that the prologue of John to his Gospel is true in more than one sense, where, in reference to the Saviour as the Light of the world, he says: "And the light shineth in darkness;" or in other words, that there is no light without its sister shadow—that light would not be known to be light, and therefore could not be appreciated as such, without there was antecedent or succeedant gloom of midnight. And so transferring our thoughts from the region of nature to the realm of spirit, we conclude that evil is the correlate of good; that our knowledge of what is good is clearer and more enlightened because of the previous apprehension or subsequent experience of sin; that it needs the shadow of fear to define the gleam of hope, the gloom of misery to bring out the light of happiness, the death of sin to evolve the life of holiness, the darkness of disease to make clear the hue of health and the blackness of hell to define the outlines of heaven. As the silver-shining armies of the sky are brought out in their varied ranks and lustres amid the enveloping shades of night, so the beauties of holiness are most fully appreciated when set in contrast with the hideousness of sin. No physical object as well as no moral truth can have a well-defined outline without its corresponding darkness—that, if seen in its own light, is all light, and has no precise shape. Strange thought! that which darkened the universe contributed most to its light—not inherently, or by its own direct influence, but by the infinite mercy and power of God. The fall of Adam under the transforming influence of the grace of Jesus becomes a species of recoil, by means of which those who are penitent rise ultimately to a far higher spiritual position, and to a loftier celestial paradise.—*Rev. W. Adamson, Episcopalian.*

WOMAN: HER DUES AND HER DEBTS.

By Charles H. Parkhurst, D.D., Madison Square Presbyterian Church, New York.

Favor is deceitful and beauty is vain; but a woman that feareth the Lord she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.—Proverbs xxxi., 30, 31.

A discourse addressed to women, particularly to young women, is complicated with many difficulties. During these last years there have been made from this place several appeals to young men, but not one to young women. This is in part accounted for by the exceeding delicacy with which matters involved need to be treated and presented. If there is to be anything said, it must be spoken in such a manner of plainness as that it shall be understood, and yet in such a manner of decorum and discretion as that no finest taste shall take reasonable wound.

In the course of my somewhat concerned preparation for this morning's work I have scrutinized with interest the instructions—ordination instructions—which Paul gave to Titus. He bids him inculcate on old men sobriety, on the aged women propriety, on young men discretion, and on slaves fidelity, but gives him no charge for the young women, except that he should so indoctrinate the elder women in matters of truth and behavior as that they, the elder women, should themselves become the preceptors of their daughters in matters relevant to life and conduct. In this way the young Titus was spared the difficulty and perplexity of saying anything to the younger female members of his congregation directly, or of saying anything about them with particularity. Consonant with this is the fact of certain limitations and omissions in Paul's own preaching, as in the sixth of Ephesians, where he seems to resolve his readers into but the three classes, parents, children and slaves; or as in the general letter of John where that apostle makes specific appeal only to fathers, young men and children. Some difficulty, you perceive, seems to attach to the matter we have in hand, which even the apostles were conscious of, and that too even in their seasons of inspiration. And all of this embarrassment is certainly attributable in degree, as just said, to occasion of delicacy.

That, however, is only a part explanation of the difficulty. For all problems, not only those which fall within the province of the pulpit, but all problems into which young womanhood enters as a factor, are regularly confused with accessories of awkwardness and ingredients of embarrassment. Philosophy breaks down; opinion falls apart. It would seem as though certain prior questions still remained unsettled, certain fundamental matters

needed to be better understood, before young womanhood could be discussed with effect or the particular problems relating to her be resolved with any promise of unanimity or finality.

An illustration in point would be that of female education, in regard to which opinions are at present so discrepant. Our mention of that matter must, in such a place as this, of course, be brief and only for illustrative purposes. In matters of masculine education general principles have been already pretty accurately determined and quite definitely announced, and there is in these respects among educators a quite close accord. When a young man is sent to school or to college it is agreed on all sides that there is in it a definite intent. It is assumed that there are no more young men in the world than there are places for these young men to fill; and schooling, be it of the academy, the college, the university, is maintained with a constant and conscious reference to the fact that the results which schooling yields in the shape of personal power, intellectual and moral, are to be made tributary to some pronounced purpose and expended in the pursuit of some practical end. It is not important that a boy, when he begins going to school, should know precisely what it is that he is going to do in the world, but it is of incalculable worth to the boy even then to know that he is going to do *something*, and that the power which comes to him from his schooling he is going to expend *in doing* that something. That gives to the boy a purpose, more or less definite as the case may be, and purpose is inspiration, and purpose is power. Our masculine institutions of learning, I say, are worked on that principle. The whole school administration, so far as relates to male students, is animated by a spirit of fine utilitarianism; it is not school for school's sake, nor education for education's sake, but it is means of *power* for the sake of the *work* that accrued power will *do*. That makes a school for boys a live thing and sets it at the furthest possible remove from the formal and the perfunctory. Any person familiar with young men's schools and young ladies' schools both, knows what a comparatively motiveless affair the latter of the two is likely, or at least liable, to be. The male student feels that somewhere a position of activity is waiting for him, and he thinks he can almost hear that waiting position summoning him to more strenuous endeavor, and the future challenging him to equal himself to his destiny; the coming years are felt by him already to be laying their strong hand upon him; and so the expanding prospect stimulates the growing boy, and the growing boy lays ever new color and expanse upon the broadening prospect.

When, on the contrary, we cross into the area of feminine education we find everything pronouncing itself with less vigor of tone and shaping itself with less sharpness of outline. The equation is complicated with unknown quantities. There is among men no general agreement as to what exactly woman is, or means, and what precisely she is for, and rather less agreement among her own sex. She has been the standing conundrum of history, and we still write her with an interrogation point. She has been a great while in finding her place, and slow in even suspecting that any place of power and

dignity is her due. She has been put in the stall with the cattle, and she has been set on Olympus with the gods. Dean Swift in giving account of a disaster summarized it by saying, "two hundred souls lost and several women and children." Of course that is satire, but, like satire generally, sustains itself by the support of a certain amount of lurking sentiment in the community.

The sex has been slow in becoming reduced to anything like exact and final statement. Woman has been cautiously conceded to have powers of thought and to be susceptible to a degree of discipline, but those susceptibilities have been regarded suspiciously and handled evasively. The boy says of his girl playmate, "She is nothing but a girl;" and the relics of such sentiment disappear only gradually even after we become grown. It is an oriental proverb that "Ignorance is a woman's jewel," and that "Female wisdom is from the devil." Niebuhr thought it inexpedient to give a girl many advantages. Her place has not been fixed, nor her latitude and longitude determined. She gets written still with an interrogation mark, or a point of exclamation which is a good deal like it. Being thus rated as an unknown quantity, every problem into which she enters as a factor is to that degree debarred from solution.

There is another way of regarding woman, similarly tentative and noncommittal and particularly in vogue among the higher social classes, which is to consider her rather in the light of a delicacy; as no true constituent of the bone and sinew of society; more an ornament than a utility, like the pictures we hang on our walls, or the statuary we range in our alcoves; serving in the capacity of an æsthetic luxury—a kind of live art. It is this estimate of her that accounts for the stress which is by the opposite sex laid upon the matter of woman's personal adornment, dress and the like. The excesses to which personal decoration of the kind is carried are probably chargeable in about equal proportions to the two sexes. Women love to transfigure themselves with millinery and men love to have them do so. It is the attempt on man's part to convert women to æsthetic uses. It is a kind of compromise, if you will consider it carefully—it is a kind of compromise between the idea of woman as a chattel and the idea of her as a person; as already said, it is treating her as live art, without there being with either party an appreciation, always, of the quiet indignity that *may* be given and taken in the transaction.

In ordinary instances the affront, if any there be, will be so disguised as to escape recognition, and only in extremes the real animus and motive be realized; as in the case of the woman who came to us from abroad with the deliberate intent of sinking her womanly personality and of posing before the American public simply in the capacity of animate marble, with just enough of dramatic accessories to keep the woman in countenance and save the exhibit from disrepute.

And the same impulse that prompts to the artistic decoration of the female figure also conduces to secure for her all those graces of demeanor and of speech, and all those elegant accomplishments which, while not making any considerable draft on her intelligence and not awakening into enlistment

and exercise the intense personal powers, mental and moral, that are natively hers, nevertheless operate to enhance her charms as an article of *vertu*. And so, as the times have altered and conditions varied, the respect has varied in which woman has been held: at one time condemned to the field and counted with the cattle, at another time condemned to the drawing-room and inventoried with marbles, oils and water-colors; but only in instances, comparatively rare, acknowledged and recognized in the fulness of her moral and intellectual possibilities and in the beauteous completeness of her personal dignity, prowess and obligation; unchivalrously twitted with having involved the race in sin and misery through collusion with the devil, but with less ingenuousness accredited with having opened the way for the recovery of the race to holiness and blessedness by collusion with the Almighty in the conception of the Divine Redeemer.

Now, this is not the place to go into any nice discussion of the discrepancies between masculinity and femininity. A womanly woman is feminine by nature, more feminine by grace, and will, I expect, be consummately feminine by translation. The personal possibilities of the woman, intellectual and moral, are to be ascertained as accurately as possible and, when ascertained, are to be construed and treated in the same manner as the possibilities of the other sex. What it lies in the nature of a thing to become is a providential indication of what God wants it should become, by improvement and development. Every possibility that is within us, man or woman, speaks to us with the voice of a divine challenge. The parable of the talents belongs to the young women of this congregation exactly as much as it does to the young men. What a boy is by nature stands in fixed ratio with what the man is bound to become by acquisition. And what a girl is by nature stands in fixed ratio with what the woman is bound to become by acquisition. When a woman steps up to the bar of judgment and shows to the Lord the five talents with which he originally endowed her, with no additional talents of her own accumulating, and the Lord says to her: "You ought to have put them to the exchangers that when I came I might receive Mine own with usury," and she answers, "Dear Lord, you must excuse me; I am a woman; I have wrapped what you gave me in the napkin of femininity," the plea is not going to avail. It is the intention of Providence that a man should be something besides an old boy. It is the intention of Providence that a woman should be something besides an old girl. The gifts of God are stamped with the image and superscription of God. The parable of the talents is pertinent to both sexes. I should regret to have it supposed that this is intended as admonitory to the women, younger or older, of this particular congregation. God forbid! But the air needs to be cleared and the whole subject rescued from ambiguity and confusion. Womanhood is no more unknown quantity than manhood is unknown quantity, provided only we will approach the matter with a clear eye, a clean heart, and a balanced understanding.

And the distinct settling of such preliminaries practically settles all that

comes after. For substance it settles the matter of woman's education. An uneducated woman is as much a mistake as an uneducated man is a mistake. And by feminine education I do not mean the power to mask one's ignorance in neat disguises, nor facility in uttering nothingness in elegant phrases, nor a smattering of pretty accomplishments and tasty mannerisms that shall make the young woman a lovely curiosity and a neat little piece of live bric-a-brac in the drawing-room. I mean by education, first of all, womanliness, built out of alternate layers of intelligence sharpened by discipline and integrity chastened by the manifold graces of God. And, next to the Holy Ghost, that is what society and the home need more than anything else—sanctified wit, clad in the garb and saturated with the animus of femininity. Toward that ideal the sex is verging, the ideal of twinship with men in likeness to God as announced in the first chapter of Genesis. We are sometimes thought to have outgrown this old Bible. In the matter in hand we are not yet fairly abreast with its first page. Toward the ideal the sex, I say, is verging and the attainments she has made have been made, not by the aid of man, but in spite of man at the instance of the Gospel and the Holy Spirit, by the pressure of her own unconfinable nature and indomitable pluck.

First and foremost then, in order to the just settlement of all aspects of the woman-question, we have to look upon her as a creature produced, not with the bare intent of keeping man company and relieving his *ennui*, but of being a new and positive factor, a "helpmeet" for man; not merely a feminine vine twining around a masculine post, but with independent powers of mind and heart whose development should establish her in live relation with the world and the times in which she lives. A young woman, as much as a young man, belongs to her times. If a young woman is poor then she ministers to her times, per force of necessity, in order to earn her daily bread. She may expend her power in some manufactory and be paid for it, or teach school and earn a salary; but the point is that if a young woman has means, or her father has, so that work is not a necessity, she is exceedingly likely to hold herself aloof from all the business not only, but all the interests, needs, exigencies of her times on the ground that she is a woman and therefore, unlike a young man, can have no proper demands of the kind laid upon her; in other words, that her sex is exemption from obligation.

Now, if it happens that I am speaking to any young woman whose property, actual or prospective, renders work unnecessary as a livelihood, and who on that score excuses herself from actual service of some kind in others' behalf, I am going to say to you in kindly candor three things: you are a dishonor to your sex; you are a traitor to your kind; you are renegade from the cause of the Divine Master, Who gave Himself to the world in order to save the world, and Who left to you as well as to me the same obligation in bequest. Besides this let me say that all power, such as your opportunities of culture have afforded you, is the correlate of work; and God and all just intelligence discerns it so. Also, that life will have only so much valid and nourishing meaning as you, by the vigor and splendor of your purposes, read into life.

Let me add, for your sake and that of your father and mother, that an aimless life is property upon which the devil regularly holds the first mortgage. Now that seems a hard way to speak to a young woman with a bright face and a clean heart. Still I am not extemporizing on this matter. Fathers are praying over it, and mothers are weeping over it. Aimlessness is certain to drift, and the drift is never up stream. And in such a place as this a young woman with social instincts cannot be far from shore before the current will begin to pull upon her with vigor. What begins as aimlessness easily hardens into selfishness, and selfishness with means to gratify it is the prolific mother of a large and bad brood.

In connection with this matter of exemption from responsibility and disposition to be treated as a dependency rather than as a working factor another point comes to easy mention which the young people of either sex will readily appreciate. It has to do with the establishment of THE HOME, a matter so vital in all its relations, civil and religious, that anything like apology for its mention would both be bad doctrine and poor taste. And the case stated concisely and boldly is this: that many a young man who would like to establish a home, and ought to, is deterred from doing so by the fact that he is as yet unable to maintain a wife in the style in which the young woman of his choice can be maintained while living under the roof of her affluent father—and ambitious mother.

Two or three things are to be said there. Probably in seventy-five cases out of a hundred their affluent parents began life in an humble way and have attained to circumstances of comfort, in large degree, because of the early and compatible relation cemented between them, and it is no more discreditable to your suitor to be impecunious than it was for your father to be, or than it will be for your grandchild to be, as he most likely will be, for large property rarely remains in the same family in our country more than two or three generations. The beauty of a home and the strength of a home is that it is the product of affectionate co-operation and conspiracy between the prime partners to the contract. Society has not yet made any improvement on the marriage idea as it is laid down in the second chapter of God's book—that the wife is to be her husband's *help*meet. And there is no time when a man needs the encouragement, the comfort, the stimulus, and, I will add, the guardianship of an affectionate wife more than he does at the start, and when he is at the bottom of the hill; and if the young woman has not heart enough to be willing to dispense with some conveniences when the young man is at the bottom of the hill, she is not fit to have him for a husband when he gets to the top.

There remains only one point more for brief mention. When the home has been established and its membership multiplied, clearly the circumstances of the case will considerably, if not altogether, hinder the helpmeet and mother from mixing largely in the educational and charitable interests, and the like, lying outside of her own family environment. With the contingency of marriage before her, and the "contractedness of the sphere" into which

marriage will admit her, there presses upon the girl and young woman no earnest sense of the need of making the most of the gifts which God has conferred upon her and cultivating with vigor those possibilities of mind and personality that slumber in her various and opulent nature.

There is a word to be said about this "contracted sphere." On the contrary, there is not an element of power intellectual, moral, affectional, that will not find in the motherly province the largest field for play, and the widest scope for action. "France wants mothers," said Madam Campan to Napoleon. America wants mothers, say I. The hope of civilization is the home, and the hope of the home is the mother. "She who rocks the cradle rules the world," wrote Jerrold. The history of the world is summarized in the history of its great men, and the history of great men is prefigured in the history of the mothers of great men; hence Scripture, which so rarely blunders, regularly introduces its biographies with a character-sketch of the mother. In this way woman holds the future in her own hands. She not only produces the child, she determines the child, provided only she has the determining power and the consolidating and establishing power born of will, heart and intelligence. The mother can make her boy be what she wants him to be, and make him to be permanently what she wants him to be, provided there be that in her which not only appeals to his love but that challenges his *admiration.* America wants mothers grand enough for their boys to admire and reverence, mothers with deep insights, strong grasp and rich appreciations, so that the boys shall grow up in an atmosphere of verity, and verity become in that way constituent of them, and thus their whole life catch its inflexible angle, temporal and eternal, at the fireside. That is what motherhood, Christian motherhood, means. Its scope is wide as history and long as the ages. It is meaningless, characterless motherhood and enervated homes that we dread more than we do the outward assaults of immorality or insinuations of a gross philosophy; for it is the enervation of the home that gives to gross philosophy and bad morality the opportunity to take hold and do its corroding and poisonous work. Civilization will be kept as grand as the home is kept, and the keystone of the home is the mother.

For what, then, O Lord, can we more justly or intensely pray, than that Thou wilt open the eyes of us all to the deep reality of things; that Thou wilt enter with Thy Spirit of wisdom and discerment into all of these homes; that Thou wilt create in these mothers a glowing sense of the large and long destinies for weal or for woe that motherhood, by its very nature, has lodged within it; and in particular that the minds and hearts of the girls and young women of our time and city may be cleansed from all foolishness and insincerity; that they may contemplate themselves in that character of dignity for which they were divinely designed, and that they may be stimulated by the promptings of their mothers and the suggestions of the Holy Ghost to equal themselves to every reach of opportunity to which they may be admitted and to any eminence of responsibility to which they may be by Thy Providence promoted. AMEN.

TIMELY SERVICES

INDEPENDENCE DAY.

THE PERMANENCY OF THE REPUBLIC.

By William A. Bartlett, D.D., Washington, D. C.

We come here to-day as patriots. This occasion is not one of section or party, for we are whelmed in the grander thought of nationality. To-day we all belong to one great party—that of our country. Let all our little individualities be this day swallowed up. Let us contemplate that personality of the nation, whose head lies in the snows of the north, whose heart beats in the fertile prairies of the west, and whose body stretches to the far savannahs of the south; whose days are a century; the wheels of whose progress are driven by a fifty-million-men power; whose charter is the Declaration of Independence; whose articles of incorporation are the constitution and laws of the Union; whose will is the law of the land; who holds in his left hand the army and the prison to enforce his decrees, and in his right hand the cornucopia of peace and righteousness. This grand personality of the nation let us celebrate. But in the midst of our rejoicing comes the great question that has been iterated and reiterated since the signing of the great Declaration. It is this: Is this government to be permanent? Will this Republic last? Is it a phenomenal speck in the world's history, or will it endure to become a yet greater blessing to mankind? Have we planted its principles so deeply that nothing shall uproot them? Have we built the ship of state so strongly that it will outride all the storms? I invite your attention to the consideration of this problem. I say that this Republic shall abide, because its antenatal preparation was a prophecy of its permanence. Before it was born it had the seed of permanence planted in its being. If you would make a full and fair estimate of a man, you must look at the stock from which he sprang.

Take the period from the middle of the fourteenth to the middle of the fifteenth century—one of those great ages in which all the future is controlled. It was an age of great popular uprising. The art of printing had been invented, and America had been discovered. Philip II. had been driven from the Netherlands, and the Spanish Armada had been defeated and scattered on the coasts of England. The Thirty Years' War had been fought under the great Protestant champion. Gustavus Adolphus had fallen on the field of Lutzen while the shouts of his victorious soldiers rang in his ears. It was an age in which the great East India Company was formed, which achieved control of an empire. It was an age in which great things were done in the world of literature and art. It was an age in which Galileo was compelled to say, "I renounce and abjure the heresy of the earth's motion." It was an age in which Tintoretto flashed the full light of his genius on the canvas, and in

which Paul Veronese achieved his renown. It was an age in which Cervantes laughed to death that great joke of decaying feudalism—an absurd devotion to the forms of chivalry. It was an age in which Calderon wrote his immortal works. It was the age in which Titian played upon his one color, as Paganini played upon his one string. It was an age in which Michael Angelo's chisel was still at last, but not till his genius had been sheltered in St. Peter's, whose dome he failed to finish. It was an age in which Richelieu ruled, not only in France, but over Europe—Richelieu, of whom it was said he made his king the first sovereign and the second gentleman in Europe. It was an age in which marvellous things were reported and believed. Science was in its infancy. Astronomy was still clogged with the superstitions of astrology. It was an age in which the telescope first looked into the heavens, bringing within human vision worlds hitherto unseen. It was an age in which the microscope first revealed the wonders that are hid in the drop of water; the age in which the barometer first felt the breath of the coming storm, and in which the thermometer first felt the pulse of the air. It was an age in which Harvey told the world of the circulation of the blood; in which electricity was discovered, and in which logarithms were brought into use, by which the angles of the stars may be measured and their distances calculated. It was the age of Milton and Descartes and Newton; and Shakespeare, like the sun, was the central attraction and illumination, paling all other lights into insignificance.

Now I say the seed maturing at such a time is a great seed. It has the germinal elements of permanency. The Pilgrims who landed on Plymouth Rock in 1620 and the settlers at Jamestown in 1607 bore the fœtus of the new republic. The young child whose manhood we celebrate was delivered amid the snow and ice of winter. The wintry winds were its swaddling clothes, and the savage Indians sung its lullaby. But it was born living and live it did and live it must. If you take a seed and electrify it, it will germinate quicker. This great seed of liberty had been electrified by the struggle and victory, the suffering and achievement of the preceding age, and hence it came into being surcharged with life. Out of this great century men were picked here and there, and destined for a great work they knew not of. The truest and the best were planted on these shores, and the result of the work they did is what is celebrated to-day.

My next point is that diverse elements are means of strength, although they have been considered means of weakness. You must get two elements to antagonize each other before you can get anything permanent. It is the antagonism of forces that holds the earth in its place as it revolves about the sun.

It has been said, too, that our climate was against us. But we want to bring all the climates into one. We will take them all, and we will make a food that shall develop such a man as the world has never seen; not partial food, but great food, complete food. We will sift all the various products of this broad land and get their essential elements. When we feed the coming

man, we expect great thought, great life. We will temper the Southern man's lethargy with the activity and energy of our own clime. The Western man's roughness shall be modified by the dilettanteism and refinement of the East. In that way, putting all these diverse elements together, we shall get in rounded completeness the American citizen.

It is said, again, that our diversified nationality is an element of weakness. We have received from the old world 11,000,000 immigrants—enough ballast to sink any other ship of state but our own. We have received and welcomed the Italian with his organ, the Irishman with his shillelah, the Scotchman with his bagpipes, the German, the Englishman, the Frenchman, and every other nationality of Europe. One might well think we should be swamped by this mighty influx. But we have such a thing as American spirit, American character, and it is gradually leavening this great mass. They are overborne by this dominant force that we call American character. We are a chemical caldron, boiling together all things that we may get the best.

"Double, double toil and trouble;
Fire, burn; and, caldron, bubble."

But we are making no witches' broth. We expect to produce a broth that will kill tyranny and override wickedness; a broth which, if a true man drinks it, will make him a freeman forever.

I want to say next that I think we shall be permanent from the fact, that we have had the severest test that a nation can encounter—the test of internal war. External war often strengthens a nation. But internal war—a war that makes every man's heart quake with dread, a war that brings into action every dark passion, every heart surcharged with malignity—well may a nation shrink from it. In that little fight of the Revolution we only had 232,000 men in arms during the whole period, and but a very small number in the field at a time. In the war of the rebellion we called into the field 2,600,000 soldiers, and yet the old continent did not break. It bent, but it held. Think of the vast powers that were brought together in this war. Yet notwithstanding the mighty struggle the country stood.

My next argument in favor of the permanency of the republic is the fact that it stands growth. It endures the expansion of the nineteenth century, with is endless succession of new inventions and new ideas. There is nothing so detonating as intelligence, and it is a just test of any nation—can it stand enlightenment? Can it endure the growth of this marvellous age of progress? And no compliment can be paid to the fathers of the nation so high as that they laid the keel of the ship so firmly and built her of such stern stuff that she has been enabled to ride for more than a century and take in all its growth, and not be burst asunder. These are the eternal principles that are essential to the permanency of a nation.

But let me say that the future of the nation needs the care and thought of every patriot. Ignorance and superstition will kill her. Select for your officers impure and venal men, shut up your schools, scoff at religion, tear down your churches, feed your spiritual life with a modified form of the speculations of

Socrates and Seneca—pursue such a course, and the nation may not die a violent death, but it will become deoxygenized, devitalized. No animal can stand fire-damp. They suffocate and smother, and that may become the fate of the great American republic. See to it, then, that the national life is kept pure, and that it is infused with the energizing principles of right.

There are some great questions yet to be solved. There is the race question. We have not settled that yet. Our constitution and laws declare the equality of all men before the law, and yet we fight the principle to the bitter end. How long it was, and how much blood and treasure had been shed before we were willing to make the negro even free. Yet the first blood poured out in the Revolution was that of Crispus Attucks, a mulatto, who was shot down by British soldiery in the streets of Boston. The blood has cried from the earth till the shackles were stricken from every negro slave. But it yet remains for us to hold the members of that despised race fairly on their feet, and electrify them with the magnetism of popular education.

The Indian question, too, has always been badly managed by the nation. I will relate but one incident to illustrate the worse than barbarism that has characterized our Indian policy in past years. In St. Louis an Indian was put in jail on the charge of murder. The members of his tribe asserted his innocence, and sent a deputation to procure his release. According to the peculiar diplomacy of the officers of the bureau, these Indians were first made drunk, and were then induced to sign a treaty deeding away 14,000,000 acres of land. In consideration of this treaty, the Indian was let out of jail, but as he went forth the commanding officer told the guard to shoot him in the back; the guard obeyed, and the Indian was killed. That is only a specimen of our treatment of the Indian.

Then there is the Chinaman. Every principle of justice and right that applies to the German, the Irishman, the Englishman or the Frenchman applies with the same force to the Chinaman. No different treatment can be accorded to him except on the philosophy of lying. And what are the charges brought against him? Why, it is said that he can live on less money than a Californian, and that he is more industrious and thrifty. Why can't they petition to have him turned out because he wears a pigtail? There would be something square and reasonable in that. Or hold, let us banish him because he invented fire-crackers. I tell you, my friends, this land has yet to come up to the plane of the equality of all men—white men, black men, yellow men; men of every clime and every tongue—all shall have equal rights here forever. That is the problem yet to be solved.

Then, too, there are the questions of labor, of currency, and woman's rights. But these can well afford to wait for the present. Labor and currency may be relegated to scientific professors for solution. You want to hand them over to men who can generalize from past history.

One of the questions of the future is that of language. The English language is now spoken by 100,000,000 people, the German by 70,000,000, the French by 40,000,000, and the Italian and Spanish by about 40,000,000. At

the end of another century, at the present rate of increase, the French, Spanish and Italian languages will be spoken by 200,000,000, the German by 225,000,000; while the English language will convey the thoughts and express the emotions, will bear the history and poetry, will convey the rhetoric and science, of *eight hundred millions of people!* And with that vantage-ground, the English-speaking nations may conquer the earth with the weapons of intelligence and education.

Defend your rights and your freedom, fellow-citizens, by keeping alive the sacred fires of intelligence. Never put off the armor of patriotism. Fling a kiss to liberty. Bare the head and bow submissively to the God of all hearts, that it has been your high privilege to stand in this noonday light under these beneficent institutions. Remember, all who would rest in the seat of free government, that it is not covered with cushions of luxurious down. It is a rock angular with righteousness, adamantine with justice, and snowy white with purity. Let us fit ourselves to occupy it by lives of blameless rectitude and unselfish devotion to freedom.

CHILDREN'S DAY.

ITS HISTORY AND IMPORTANCE.

By Rev. A. E. Dunning (Congregationalist), Boston.

In various Congregational churches the custom has been observed for many years of giving, on some particular Sunday of each year, special recognition to the children. Diligent inquiry has brought out the fact that this custom is more widely spread, and dates farther back, than is generally supposed. Of course no one knows where or when it first began. Individual pastors, whose hearts were warm toward the children, caught the happy thought and carried it into effect. One of the first churches concerning which public mention has been made of such a service is that of the Pilgrims, in Brooklyn, of which Dr. R. S. Storrs is pastor. The following description, taken from the New York *Observer*, explains the custom: "Dr. R. S. Storrs stood by the communion table, on which lay a piled-up heaps of flowers, flanked by little white packages tied with dainty ribbons. Calling by name each baptized child of the church who had reached the age of seven years, the pastor presented each one with a kiss, a bouquet of flowers and a well-bound Oxford Bible, containing all the usual 'helps,' in which was inscribed the dates of the child's birth and baptism, with the date of the presentation and the pastor's signature. With the children all grouped around him, he then thanked God for his care of them during the past seven years, and that some of their number were already 'safely housed;' prayed for those whose parents had preceded them to the heavenly country, and that they all might early gladden the hearts of teachers, pastor, and church by enrolling themselves

upon its books. Such a gift received under such circumstances cannot but be prized in after years, and this simple service must make a deep impression on these young hearts, and go far towards inclining them to heed the gracious invitation of him who says: 'Suffer the *little children* to come unto me.' One day a member of that congregation called on Dr. Storrs and explained that he had been for some time contemplating the removal of his family to a distant town; that it would be much to his pecuniary advantage to do so; but that his little daughter would soon be seven years old, and he hesitated to take away her right to receive her Bible from the church. The pastor assured him that the child should be remembered, and the Bible sent to her. The family removed to a distant town. When the day came round, the name of the little girl was read with the rest, the pastor intending to send to her a Bible; but to his surprise she came forward with the others, having made, with her father, a journey of several hundred miles in order to be present. A custom which binds the family and the children so closely to the church, should be extended to all the churches."

The observance of Children's Day has of late rapidly increased. At least one of our State associations has recommended it, and it usually occurs on some Sunday in June. Among the common customs are these: The church is decorated with flowers, which at that season are usually abundant. Little children are offered by their parents for baptism. To each baptized child of the church who has reached the age of seven years, a Bible is presented, inscribed "To a Child of the Covenant," with the name, date of birth and baptism, name of the church, and the pastor's signature. The children gather about the pulpit, and brief remarks are addressed to them, explaining the nature and object of the service, and the regard of the church for them. The sermon is usually to the children. The second service is generally a concert exercise, in which the children and youth take part, with addresses. An offering is made for some benevolent work. The flowers are distributed at the close of the day to the poor and sick.

The idea of making this a festival day seems to have started in the Methodist Episcopal Church of America. This year, 1884, is the one hundredth anniversary of the existence of the Methodist Church, and a great effort is being made to enlist all their Sunday-schools to celebrate, as Children's Day the second Sunday in June. It is given the prominent position on the opening day in the programme for celebrating the centennial of that Church, with the expectation that it will inaugurate the general observance of the day in coming years. Those who have this matter in charge seek to render this example effective in other denominations by making this observance as extensive as possible. The General Assembly of the Presbyterian Church of the United States have appointed the second Sunday in June to be observed as Children's Day, and advises the taking up of a collection for Sunday-school mission work on that day.

We believe that this day affords a great opportunity to strengthen the interest of the church in the children, and its hold upon them. It is to be-

come a festival day in other denominations. It observance in other churches will increase the demand for it in our own. Let us adopt it also in Congregational churches. We ask that the offering made on that day be given to aid Sunday-school missionary work. There are many reasons for complying with this request. The revival of interest in work for the children and in efforts to gather them into the churches, accompanies and is strengthened by this kind of missionary effort. This giving aid to other children less fortunate than themselves, who are to be their brethren in managing this great republic, is an object of peculiar interest to Sunday-schools. It exalts the value of the Sunday-school in the minds of the givers. One such gift in each year from all the schools is a grand expression of zeal and liberality in a work of great and increasing importance.

The attention of Christian workers is everywhere being turned toward the study of the Bible and the training of children and youth for the Church. The results already reached encourage greater efforts. Such a united endeavor will awaken universal sympathy with a noble cause, and give promise of great results. It will become of itself an element of enthusiasm and spiritual power. It will emphasize the possibilities and necessities of teaching the Word of God to all the children and youth of the land. It will stimulate interest in all our benevolent enterprises, of which the Sunday-school is an important part, and will help to lift the churches to higher liberality.

We suggest that preparation be made for the day by explaining its object in advance, and awakening interest in the spread of the Sunday-schools and in increasing their efficiency and influence. Let the children have a prominent part in the services, and let all be adapted to impress them with the importance of Christian life and duties; and with their responsibilities and opportunities to give the knowledge of the Gospel to the land and to the world. The services should be always appropriate to the Lord's Day, the Children's Day, and the house of God. The floral decorations should not be lavish or expensive. If their arrangement is a heavy tax on the time or purses of the teachers, they are apt to detract from the object of the services instead of adding to them. But it is a pleasant thing to join to the day the work of a floral mission, and to allow the children to be bearers of floral tributes to the sick, the poor, and the suffering.

Children's Day: Its Spirit.—Our earnest prayer is that on this day the entire Church may agree together to direct its thought, love, prayer and effort for the salvation of the young.

While the services may appropriately be made choral and floral, yet in order to realize a genuine blessing, they must be permeated with the Holy Spirit, and with earnest work for the conversion to the Lord Jesus Christ of every young person in our congregations. Let no Sabbath-school forget on this day the offering for mission Sabbath-school work.

"Arise, cry out in the night; in the beginning of the watches pour out thine heart like water before the face of the Lord; lift up thine hands toward Him for the life of thy young children, that faint for hunger at the top of every street" (Lam. ii., 19.).—*James A. Worden, D.D., Presbyterian.*

The Pulpit Treasury

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Speculative Preaching.—"He that hath a dream let him tell a dream" in the proper place, and with the honest declaration that it is a dream. But he who is the ambassador for Christ, sent with offers of mercy and forgiveness to rebels under condemnation, stands in too sacred a relation to God and to immortal souls to trifle away his time in such puerile and ruinous folly, as the rehearsing of learned speculations about the origin of evil or the evolutions of creatures or post-mortem probation. He has pressing truths to declare, imperative demands to make, and solemn accounts to render. He stands between the living and the dead; the destroying angel is on the wing and it is only the sprinkled blood that can save. These are fearful realities, requiring instant attention, and if he is true to his Master, to himself, and to his audience, he will not turn aside, like the prophet of Judah, at the invitation of any theory, however plausible, to say a word that cannot have the support of "Thus saith the Lord." Thus only can he save himself and those who hear him.

Scriptural Comfort.—The Holy Spirit is designated in God's book, the Comforter. He knows the sources of sorrow in each individual heart. He is familiar with all the means provided by God for drying up these sources, and has infinite skill and experience in the accomplishment of the work. It is said that this Comforter is the "Spirit of Truth." He comforts by means of truth and not by what is false or unreal. What then is this truth which the Holy Spirit uses in drying up tears and diffusing consolation? Evidently the truth of God's word. But here we are in a dilemma. Where shall we find this? How can we be sure that it *is* truth that we are reading in the Bible that is in our hands? Will those who are so confident in their statements regarding the mythical and traditional portions of the Bible, select these from the inspired portions, that we may not be found deceiving ourselves, and others by seeking to extract comfort from legends, and by saying to ourselves, "Peace, peace, when there is no peace?" If we are seeking the living among the dead our search must end in disappointment. If we are seeking refreshment in what is only a mirage, we must die in the wilderness. Gentlemen of the "New Criticism School," who know where the truth lies, within the covers of the old Bible, will you not put your *imprimatur* upon what *is* God's word? Will you not manifest so much of the milk of human kindness as to select the wheat from the chaff, the truth from the fable, that poor sorrowing humanity may know what *is* the truth, when it turns to some passage of the Bible for consolation? Surely you ought not to permit your less favored brothers to continue like the wild ass in the wilderness, snuffing the whirlwind. Having tested the whole of this old word in your crucible give us the genuine article without any dross, "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."

The Do-Nothings.—What will they do at the final settlement? If the inspired accounts of that reckoning-day, as given by Matthew, be not a myth, their exclusion from the society of the blessed is a foregone conclusion. The words of the Saviour respecting them are unmistakable. Those who had neglected love to others, who had made no effort to lessen the misery or increase the happiness of others, who had selfishly sat still, done no good, had no eyes to see nor hearts to feel for, nor hands to help their kindred of human kind, are sent away from the presence of all the good and the holy and go "to their own place." Their sins were those of omission not those of commission. Is there not here food for reflection for the vast numbers of church members who live in the midst of communities, perishing, because no man cares for their souls?

A Fair Equivalent.—Dissatisfaction, strife and separation are not unfrequently the consequences of neglecting the golden rule, whether in business or church relations. A little kind consideration on the nature of the case involved would throw light on disputed points, soften the terms of the literal contract and bring parties to "see eye to eye" which might otherwise become alienated and divided. Is it not for want of this kind consideration on the part of many churches that they permit the salary of the pastor to be at best but a niggardly compensation for the services rendered, to be paid in such pitiful instalments and to be often permitted to run into such arrears that its payment seems impossible? No pastor is worthy the name who does not deal out "the bread of life" to hungry souls, and no association of hearers is worthy the name of a church that witholds "a fair equivalent," whether according to contract or not, from him who is going in and out among them seeking to save their souls. If he has sown spiritual things, is it a great thing that he should reap carnal things? Would it not tend to the increase of better feeling and better work if the golden rule were more frequently read and pondered by all professing Christians?

Industry, Liberty and Religion.—These three factors must be combined to secure the true prosperity of an individual, community or nation. Each is needed in its place and each is promotive of the best results. Man requires work to give his powers both of mind and body proper exercise, to keep them in healthy condition and to earn the subsistence that his very constitution craves. It is the law also of God's house. "This we commanded you, that if any would not work, neither should he eat." Man as a sharer in common blessings is bound also to be a producer. But if a producer, it is his right to be free to enjoy these common blessings with others. If he has not violated the laws of either God or man, it is his heritage, his birthright, his inherent privilege to use without restraint the fruits of his labors and to "eat his meat with gladness and joyfulness of heart:"

> 'Tis *liberty* alone that gives the flower
> Of fleeting life its lustre and perfume.

But it requires religion, the religion of Jesus Christ, to keep industry from degenerating into the toil of the muck-rake and liberty from grossifying into libertinism and to throw around man a golden bond of love and equity that will make him always feel that he is one of the human brotherhood and the child of Him who makes "His sun to rise on the evil and on the good and sends rain on the just and on the unjust." Our country needs this sacred combination—not the one without the other, but this trinity of mastering means and influences—to pervade the individual, community, Church and nation to make it prosperous, peaceful and happy.

Our readers will notice as worthy of their attention the arrangements made for the Summer Sessions of Chautauqua, Christian Philosophy and Hebrew Institute Schools as set forth in this number of THE PULPIT TREASURY.

THE FIRST PRESBYTERIAN CHURCH OF CHICAGO.

Corner of Indiana Avenue and Twenty-first Street.

Church organized, June 26th, 1833. First edifice dedicated, January 4th, 1834. Present building erected in 1871. Length, 150 feet; width, 94 feet; height to eaves, 50 feet; and to ridge of roof, 100 feet. Height of spire, 260 feet. Cost of present edifice and ground, $165,000. Seating capacity, 1,100. Present membership of Church, 800. Founder and first Minister, Rev. Jeremiah Porter. Former Pastors, Rev. John Blatchford, D.D., Rev. Flavel Bascom, D.D., Rev. Harvey Curtis, D.D., Rev. Z. M. Humphrey, D.D., Rev. Arthur Mitchell, D.D. Present Pastor, Rev. John H. Barrows, D.D.

NOTED PREACHERS

John Henry Barrows, D.D.

THE PULPIT TREASURY, having among its subscribers such a host of clerical readers, takes pleasure in producing from among them, for its present number, the portrait of one of the most eminent pulpit orators of the day—Dr. John Henry Barrows, of Chicago. As lawyers love to read the lives of the Chancellors, so men who are reviving the power and extending the influence of the Christian pulpit are animated by illustrious achievements in sacred oratory. Dr. Barrows' peculiar function is to preach. It is at the altar that his lips are touched. His extraordinary gifts are all arranged along the line of power in spoken speech. After his homiletic matter, which is always choice, is well in hand, his mental movement is toward powerful expression. His sentences are polished shafts. His multifarious contributions to the public prints force themselves out into attention by way of the platform and the pulpit where all his work takes on its peculiar animation. The material is all there but he carries the board with its end to the wind. Some passages, for example, in his famous sermon on "Eternity," after being once felt by an audience can never be forgotten. Even his voice, which is of a rich and peculiarly resonant quality, contributes toward a magical effect.

He has usually worn his hair thrown back in careless poetic fashion. There is something fascinating and magnetic about his personal presence. He is noticeably tall and lithe in form. His physique, at first sight, does not indicate such enormous endurance as he seems to possess. Perhaps no preacher in America carries to-day a heavier ministerial responsibility. The First Presbyterian Church, of which Dr. Barrows is pastor, celebrated its Semi-Centennial in June of last year. Few churches have made so grand a record as this Mother Church of Chicago. Its life runs parallel with that of the city. In the fine memorial volume, which gives a full account of the celebration of the Fiftieth Anniversary, we find these words spoken by Dr. Herrick Johnson: "Take the record as made by this church and how eloquent the testimony to the divineness of Christianity. As a supernatural force come down into this world to glorify its baseness and rid it of its moral plague spots, I challenge any spiritual know-nothing or agnostic or any howling Ingersoll to answer it." This church gives twenty thousand dollars a year to benevolence, and is the oldest and wealthiest Protestant Church in Chicago. A congregation of such proportions and refinement is not satisfied with the pulpit work of a journeyman. The successor of Dr. Humphrey and of Dr. Arthur Mitchell is accordingly a master of assemblies. His pulpit work has all the elaboration and finish of the most closely written sermon, and yet has the power and magnetism of extemporaneous utterance, for it is usually given without a scrap of a note. The pulpit is sometimes pushed aside and he stands out like the lamented Phillips, whom in style and bearing he resembles. In the lecture field he has few equals. His prose-poem on Samuel Adams, the Hero of the Revolution, is well-nigh unrivalled as a model in classic English. When a man develops such eloquence and power in the pulpit a great door and effectual is soon opened unto him. To Dr. Barrows it is at the Central Music Hall, Chicago. Here flock together on Sabbath evenings the great unchurched to hear him. On fourteen out of the forty-five Sunday nights in which these services have been held it has been necessary to turn people away, so overflowing is the spacious house. For the last six weeks hundreds have failed to find room for

entrance. The service exactly fits the niche in the popular need.

The fact that a thousand young men are frequently present, to say nothing of twice as many others besides, is an inspiration to the orator; and yet this marvellous ministry is as far from being sensational as the zenith from the nadir. Dr. Barrows determined at the start that his Music Hall ministry should be, first of all, evangelical. It is not orthodoxy that people object to, but dulness. The music is both choral and congregational, and hence is superlatively attractive. The people do crowd in. The last service always seems the best. The poor have the Gospel preached unto them. Dr. Barrows contributes more than any man of his generation to a solution of the aggravating question as to how to reach the masses.

On this account his popular style and his taking methods are worthy of the profoundest study of preachers in great cities. His willingness to use a new method as a step toward new usefulness, not lightly changing what is approved nor tenaciously holding on to what has ceased to be best, may have been acquired while doing home missionary and educational work for two years and a half in the fresh fields of Kansas. There a laborer must be a man of ready expedients. While yet but twenty-four years of age he was called to the pastorate of the Congregational Church at the capital of Illinois. A year of subsequent travel, in connection with which he supplied the American Chapel in Paris and made hosts of refined and serviceable friends, enriched his intellectual and other resources. In the light of the full development of what seems to be a divine plan it is interesting to trace the processes in the schooling of one who is to be the conspicuous factor in it. While prosecuting his vigorous pastorate of six years at Lawrence, Massachusetts, the Eliot Church had to be enlarged for him, and just as Dr. Storrs, the graceful orator of Brooklyn, and Dr. Pierson, the unsurpassed homilist, then of Detroit, unfolded new power on being driven temporarily out of a church edifice into such a place as the Brooklyn Academy of Music or Detroit Opera House, so Dr. Barrows disclosed ability to hold and sway the popular multitude with a strictly gospel theme while preaching to great audiences at the City Hall in that large eastern manufacturing city. There he learned the joy of utterance in an eager, expectant popular assembly. All the great preachers to the Queen have first been ministers to the common people. If a person earns his title as royal preacher from the common people who are so strict and swift to judge a man's claims on the basis of inherent merits, he can then go before any audience unchallenged. As if to be tested at every point before the Lord should set him in such a large place, his tact in church administration was tried in the Herculean task of casting off what seemed an overwhelming debt from the Maverick Church in East Boston, Massachusetts, of which he was pastor before entering his great work at Chicago. Although two hundred and fifty members have been received into the First Presbyterian Church in this pastorate and the Music Hall ministry has passed beyond the realm of experiment, yet Dr. Barrows is still a young man, having been born July 11th, 1847, in Medina, Michigan. His parents were Rev. John M. Barrows, afterwards Professor of Natural Sciences in Olivet College, Michigan, and Catharine Paine Moore, an early graduate of Oberlin College, both persons of conspicuous character. He united with the church in Olivet in 1863, and was graduated from Olivet College in June, 1867, in the same class with his brother, Rev. Walter M. Barrows, D.D., the eminent Secretary of the American Home Missionary Society. He studied theology at Yale, Union and Andover Theological Seminaries. He has come to the first place among the young preachers of the day by dint of vitalized, consecrated, personal power. He seems to have felt from his youth the pressure of destiny. It is the stirring of mental and spiritual energy. Being by divine right a prince of the pulpit, he has at length come to reign in his kingdom.

Leading Thoughts of Sermons

The Cross from Different Standpoints.

By Wm. M. Paxton, D.D., Professor Princeton Theological Seminary, New Jersey.

For the preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God.—I Cor. i., 18.

You have observed perhaps the different impressions men get of the same thing according to the standpoint from which they view it. Thus, if we look at the rising of the moon, we have an illustration of the point I am trying to make. A person seeing the moon rise at the north side of the equator will say its orb curves to the right. Another man situated to the south of the equator will see the moon with its orb curved to the left. Yet they both see the same moon, but view it from different standpoints. In a like manner moral objects present different positions. My text is a striking example of this. The one object on which we all gaze is the cross. To one class it seems foolishness. To the other it seems the power of God, owing to the way in which each looks at it. The different points of this principle I shall consider in detail.

I. As my first point I will look at the single object that is presented to our view in the text, the cross. Literally, the cross was simply the wooden instrument on which Jesus died. It has no significance to the Jews. But to us it is associated with all that is pure and holy. It is sacred in religion, sublime in benevolence. The heroism and sacrifice of Him who died upon it gave it immortality and embalmed it in the hearts of His people forever. It was the stepping-stone to the crown. Hence it is that the cross is a wondrous thing. Constantine inscribed it on his banner. The Roman legions carried it in their victories. Art adopts it as a sacred emblem. Science imitates its inscription. Poetry gilds it with all its sublimest ornamentation. The cross therefore means the doctrines of the cross, the great truths it teaches. In one word, to preach the cross is to give the offer of salvation. It tells us all of conscience being perverted, of our guilt and sin. The lesson comes from the cross that God loves us, and gave up His own Son for us. By it He invites us to come back to His love and embrace. What impressions does this make on you? What estimate do you form of the preaching of the cross?

II. This question brings us to the second point of my sermon. Men form different estimates of the preaching of the cross. There are those who call it foolishness. Is not this strange? If you were to carry the message of a life-boat coming to a sinking ship, would that seem like foolishness to the perishing passengers? If you were to carry the Governor's pardon to a felon in his prison-cell, would that be foolishness? No! It would be the best intelligence he would want to learn. The promise of pardon is no foolishness to a condemned criminal. But yet the preaching of the cross—God's pardon—is called folly and scoffed at. How do we explain this phenomenon? The key is already guessed in the statement that men view it from different standpoints. A man's own moral state fixes his estimate of the offer of salvation. You are all familiar with the operation of this principle in every-day life. Here is a man who is thoroughly corrupt. You couldn't make him believe in purity. Here's a dishonest man, nor would he believe in the best policy of honesty. When a man is in enmity with God he turns away from His cross as folly.

Taking this principle as a guide, we are able to answer the arguments of those who oppose. There are always those who make their own reasoning the foundation for their judgments, and hence they reject the wisdom of God. The Jews who demanded arbitrary science are examples

of a permanent class of people who make the same demands. These men of to-day demand that the preaching of the Gospel be by arbitrary science, so that it will conform to their opinions. Some, too, demand an explanation of causes. Why, such a demand as that would be utterly destructive in science, because science is made up of that which is utterly beyond the domain of explanation. Shall we allow the application of a principle to religion which would be destructive of science? Then there is another class of people who, like the Greeks, reason this way: "We do not put much confidence in miracles, but we seek to grasp the depth and mystery of things;" or, as one of that class has expressed it in his own words, "I wish to exercise my own faculties in finding truth." This principle also would be utterly destructive in every branch of learning, because, who is it that has ever grasped the depth and mystery of things? It cannot be done. Is that not true of chemistry, astronomy and philosophy, the principles of which all lie beyond the domain of reason or demonstration? Why, then, let the arbitrary demand be applied to religion when it will not operate in chemistry, astronomy or philosophy? If you accept them as they are without the application of the principle, why not accept religion so, too?

How many men wake up late in life to find their mistake! How many such have we ministers seen! Like drowning people grasping for a straw they reach out for the Gospel which they spurned throughout their life.

But there are other men who say the preaching of the cross is the power of God. If there is one thing in this life recognized as God's power, it is the lightning. Yet that lightning which can smite down men is also capable of being utilized to carry our messages of business and love over the wires. It is the same with the power of God in His Gospel. It can smite down, but it can love too. It is salvation. He has promised to accompany the cross with the Holy Ghost. God works by many agencies, but in none so powerful as in the Gospel. Men feel it to be so. Hundreds here know it by experience. How many there are who can tell you how they wandered away like lost sheep, but this Gospel arrested and brought them back safely. The Gospel awakens sleeping men. And it is just like being awakened at midnight and seeing the lightning striking overhead, when you flee to be saved. Some men have a low, dull, insufficient moral conscience, and some of them have boasted about it. Others have doubts and prejudices which serve as a shield against outside influences. But the Gospel pours into their souls, and their guilt thunders about them. The dulness, doubts and prejudices all disappear in a desire for salvation.

III. And now to the third point, viz.: the standpoint which this estimate indicates. To show you what I mean we will take the illustration of the moon again. If a man sees the orb of the moon curved to the right he knows he is on the north side of the equator—it determines his standpoint. If he sees it curved to the left, then it is settled that he is on the south side of the equator. So the Gospel settles beyond doubt a man's position. If he believes the preaching of the cross is foolishness, then he is a perishing man. If he believes the preaching of the cross is the power of God, then he is a saved man. Look upon the picture. There's a man who turns his back on the cross of Jesus Christ and is going away from it. That man is perishing. This man turns his face to the cross and is going towards it. That man is being saved. Which is your choice?

Human Immortality.

By Phillips Brooks, D.D., Trinity Episcopal Church, Boston, Mass.

He preached Jesus and the resurrection.—Acts xvii., 18.

Paul had preached the Gospel in Asia and he had passed into Europe. We can hardly conceive the contrast between his teaching and that to which the Athenians were accustomed; that was vague and mystical; his was clear and positive. Thus there is no wonder that they gathered around him and listened to him, though there was a great multitude that felt they did not understand him. He

was teaching them of a person and a fact; Paul stood forth and told them of Jesus and the resurrection, of His dealing with the human heart. And there can be no teaching in the world that does not proclaim a person and a fact; no teaching that will take hold of the hearts of men that does not speak of the human heart, of the lives and interests of men and of the things which come to them in this world. As we try to get hold of the teachings of Paul we find that they are Christ and the resurrection—the man and the fact. How wonderful is the face of man as we look upon it. He is not simply the result of his experience but his nature lies behind it, developed and ripened and fulfilled by those things which have happened to him in that life which he has been living since he came into the world; he is a person and a fact. So when Paul dealt with the Athenians he declared to them not simply Jesus but Jesus and the resurrection. He said to them: "I come to tell you of a man who is risen from the dead; I have come to tell you of the power of that man intensified by His resurrection from the dead. What does it matter to me except I tell you of the resurrection of Jesus? I come to tell you of Christ Who lives forever, of Christ Who has died and passed through death." Certainly there was rich meaning in these words; in the preaching of Paul there was some hope—not Jesus only, not the resurrection only, but Christ; the living Christ; Christ with His life intensified by His passage through death. There was evidently something about Paul's teaching that touched them deeply. Indeed he spoke to them of what men of all ages had dreamed of—of a man who had passed through death, and brought His experience to bear upon us by coming out of that apparently destructive event and telling us of that at which all our race has been shuddering; Who had shown us not only that human nature survives death, but that it comes forth from death with a renewal of its power, that death is an enrichment and increase of vitality. Christ came and brought these tidings, and it was as impossible for Paul to think that death is destruction as it is for a man who sees his brother swim across a river to think that that river is necessarily destruction to those who go into it. Christ's resurrection lifts a great fear off the soul. And yet, great as has been the advance the world has made under the inspiration of the living Christ, no doubt there has come a certain dread into death because of what Christ has revealed to us. He has made it both less and more terrible, because He has made it a real experience. He has not allowed it to remain the end of life. He has made it less terrible, because He has shown us the life beyond it. He has made it more terrible because it is the summing up of our experience for the living which lies beyond. All who receive His teaching know that something more than His personality lived and died and rose again; they know that Christ is the centre and heart of all human experience; therefore, they know that all that is vital is associated with Christ; therefore, when His vitality rose from the dead, it was the great testimony of the way in which our vitality is stronger than mortality; in which life is stronger than death.

He associates Himself with those things which are strongest in the world. He says: "I am the Way, the Truth, and the Life," those things which are most vital in the world—the truth which lays hold of the facts of life, the way that is the conduct of mankind, the righteousness, the justice, the goodness. That is the life as distinct from death. Those are the vital things that are of influence in this world, the truth, the righteousness and the life, and Jesus Christ was identified with these three, and when He passes through the grave, that is the great testimony that the truth, the righteousness and the life are immortal. That is the great truth that Jesus wants us to take to our hearts on Easter day—the certainty that truth and righteousness and life are stronger than death; that nothing can crush them. It is an assurance that truth shall pass through error, which is death, and, coming forth, shine with eternal splendor. Jesus Christ brings us the certainty that truth cannot be killed, for Christ is the Truth. And Christ, who died and rose again, was not only the Truth; He was the

Way, the Righteousness. Wherever righteousness is overcome by wickedness and, seems to be broken down and dead, when faith in righteousness fails, it is our place to believe in the indestructibility of righteousness, to believe that that which is good and just and kind cannot be killed by that which is bad and unjust and cruel. To believe in the righteousness of humanity, that surely must be the second inspiration of our Easter day. Blessed are they who in their darkest hours stand up for truth and righteousness and goodness, no matter how impossible for them it may seem to be. And then He manifested to us the perpetual vitality of life; that life is stronger than death. Christ, bursting from the grave, said: "It is not impossible;" and He so identified Himself with humanity that He thus made a certainty the great hope of our souls. Strong in that humanity He went down to the grave, and strong in that humanity He came up from the grave on the other side.

This nobility which Christ gave to life has a wonderful effect upon the world. Through this, the loss of friends brings an influence for good to each family that never fades away.

THE CHIEF OBJECT OF CLERICAL LITERARY STUDY.

By Rev. Professor T. W. Hunt, Ph.D., College of New Jersey.

As to the claims of such an order of study as we have commended in a former article, we note that *general literary culture* depends upon it for stimulus and support. Although there is a sense in which all the mental work of the clergy is literary in character and ministers to culture, there is a deeper sense in which culture is the result of lines of study strictly literary. The main work of the ministry is acquisitive and didactic in order to moral persuasion. In connection with this there is needed the special discipline of letters. If asked in what specific form this best expresses itself, we answer, in the *discipline of taste*, that faculty by which we come to the knowledge and that feeling by which we come to the appreciation of the beautiful. As applied to authorship the result is, literary perception and enjoyment—the eye to see and the sensibility to feel all that is sublime and pleasing. In a word, the sum total of the effect of such studies as a means of culture is, the *literary spirit*, an invaluable possession to every liberally educated man, and especially so to the Christian minister. This includes the knowledge of "whatsoever things are pure, lovely and of good report," with the sense to enjoy them. It means more than this. It means that the entire nature of the man is in cordial sympathy with all that is noble and chaste. By a keen, æsthetic sense, he knows and loves the beautiful, and instinctively submits himself without reserve to its largest influence upon him. Authors have written at length and justly upon the literary beauties of the Bible. It is in place here to note that we come to the perception and relish of these through the discipline of taste by literary pursuits. The Bible is a natural as it is a supernatural book—the word of man and a work of art. It has a literary character, form and office. How few educated readers of the Bible see and feel it! How few even of the ministry seem to know anything of those hidden elements of literary power and grace with which it is filled. There is no standard work in secular letters in which the style of the author is more individual than is that of the authors of Scripture. Moses, Daniel, and Paul are as distinctive in their writings as are Addison and Macaulay in theirs. This secular side of biblical study has been too much neglected by the clergy. When we remember how much of the internal evidence of the Bible rests upon the style of its respective authors and the inner spirit of

their writings, this neglect will be seen to involve mistake of judgment. Is it not true that this human element of Scripture is itself a part of the divine plan in its adaptation to man, and will not he fail of securing a most important help to Bible interpretation who fails to prosecute the study of it in the light of its literary features? Who can say but that many literary minds interested in the Bible as a work of art might through such a medium be drawn to a true spiritual enjoyment of it? The well-read preacher could reach such minds. Careful students of commentaries must have been impressed with the utter absence of such literary judgment on the part of many biblical critics, and in this respect they were unqualified for comprehensive criticism of the text. There are passages in the Bible whose correct exposition is literary rather than spiritual. Exegesis, so called, is largely literary. In our Revised Version of the New Testament, students of English must have noticed the want of the English literary spirit—the Anglo-Saxon inwit.

A further claim of literary studies is seen in their *effects on style*. In the structure and development of sacred discourse, as demanded from week to week, there is no more dangerous tendency than the one to *sameness* of style—a kind of stereotyped way of treating every subject. There is nothing which intelligent parishioners more quickly detect and more unsparingly condemn. They forget the exorbitant demands made upon the modern ministry in the line of original writing, and reason from sameness of discussion to absence of ability. Hence the absolute necessity of *variety* of style. This may be reached in various ways—by a faithful study of Scripture, by general mental improvement, by knowledge of men and things and by an adaptation of the truth to the changing times. What we here emphasize is the study of letters, whereby the Bible itself as a literary book may be better interpreted and our best authorship be made to contribute to the needs of the ministry. The efficacy of the Spirit aside, the truth must be made attractive and to this end, varied. In theme, plan, discussion and application, "vain repetition" should be studiously avoided. There must be "ample room and verge enough" whereby the truth may be made more effective and be seen to be in keeping with all other forms of truth.

In speaking, however, of the effect of such studies on the pulpit style we have more special reference to those great distinctive principles of discourse in view of which every sermon should be planned and penned. We may term them, in the order of their importance—*clearness*, *force*, and *beauty*. What is urged is, that the sermonizer, in his work as literary, should make himself conversant with those masters of English style in whom these cardinal laws of composition are seen in their fullest, if so be he may catch by actual contact something of their skill and spirit. As to the outline and unfolding of subject, choice of words, formation of sentence, unity of discussion, use of figure, narrative and descriptive elements, methods of argument and means of persuasion —in fine, as to all that constitutes style, it is to be studied as seen in actual authorship. This is eminently essential as to the quality of *force*, and those authors are to be especially studied in whom this quality is conspicuous. It is largely through ignorance of them that many a clergyman is as a sermonizer where he was twenty years ago—just as nerveless and forceless. The result is not surprising.

We are free to say that the study of style, as formally presented in the best rhetorical and homiletical manuals and as practically seen in literature, is one of the pressing needs of the modern ministry. Were this need supplied, there would be far less sensational preaching, and far less profitless preaching.

In this respect the critical study of the best English sermonizers would be an important element in the homiletical drill of our theological schools.

The great seminal principles of discourse have been ever the same, and the preachers at the English Reformation and in the seventeenth century on to the days of Robert Hall and Thomas Chalmers should be thoroughly known.

We submit that the grand department of sacred discourse is more than theo-

logical or homiletical. It is also *literary*, including the comprehensive study of all the principles of writing wherever applied and all the best literary products wherever found, with final reference to pulpit work. There is nothing within the wide range of literary study which the sermonizer may not spiritually utilize. Sacred discourse is the highest form of discourse and as such it is all-embracing. The sermon is an ideal production and is to our mind the best expression of a man's intellectual and spiritual self. Into this ocean all rivers run and lose themselves. Hence the need of this broader homiletical method in which the study of style is prominent. Nor should such a study be confined to seminary days but mark all the later life of the clergy. Thus and thus only would they so vitally enter into the content and spirit of the best English literature that they would find it expressing itself in fitting form and with the happiest result at every stage of pulpit preparation. The principles of style would be self-applying. A twofold inference of practical moment is in place.

(*a*) In the views presented we are not to be interpreted as in any sense advocating a *literary* order of clergy or type of preaching as distinct from that which is *scriptural* and *spiritual*. We have taken special pains to guard against any such deduction by insisting that the studies suggested must ever be *clerical* in aim and ministrant to higher things. Never has there been a more urgent need of a saintly ministry than now and never have the clergy been so bound to hug the Gospel closely. This conceded, the open question is: How can the ministry of to-day do its best work and best present the truth? The question is one of means and methods, and among the many side helps that may be suggested we have urged that of a thorough knowledge of our best literature on its ethical side and with the Bible in hand.

This is a common ground on which the divinities and humanities may meet and interwork. There is a literary side to Scripture and a spiritual side to literature, and he is doing a good work who reveals their unity.

The minister of God is a minister to men and he must speak of divine things somewhat "after the manner of men." There is a true sense in which the preacher of the Word, ere he presents his message, may heed with profit the advice of Falstaff to Pistol:

> "If thou hast anything to say,
> Prithee! deliver it like a man of the world."

(*b*) We note, further, that in every age the *pulpit* of the time should be in fullest sympathy with the best *literature* of the time and, in a true sense, be its guardian and exponent. This is specially important in that in modern times there is a tendency to severance rather than to union. Are we not right in maintaining that next to authors proper, the ministry should be expected to be literary in taste and mission? We hear much in our time of "the decay of modern preaching;" of the growth of the secular press at the expense of the pulpit; of the failure of the clergy to keep abreast of the progressive thought of the time.

The most of this criticism, we confess, is either cynical or senseless and utterly unsupported by the history of the modern ministry. In so far, however, as the allegations are just, something of this result is to be attributed to the fact that the ministry too often forget that by their very office they are the guardians of literature, responsible to God and the people for its moral purity. What a vast power for good would be felt throughout the land if our secular literature were in the rightful sense under the kindly eye of the Church; if preachers and authors were in a more friendly sympathy!

In the foundation and management of libraries; in counsel to the young as to what to read and how to read it; in the enforcement everywhere of the close connection between national morals and national literature; in the cultivation among the people of a healthful literary taste, and the ever closer alliance of the pulpit and the press—what a spacious field is opened here for the literary clergy of our time; and who can tell which would be the more helped by such a relation, the literary world or the Church? If the Church is to do her great work, every ex-

ternal agency must be brought within her influence. Next to the moral power of the Church is that of literature. The greatest foe at present to the Church is a skeptical and immoral popular authorship, whereby the conscience of the people is stifled, their first beliefs unsettled and a morbid taste for the sensuous implanted. Hence the importance of a large and thorough knowledge on the part of the clergy of their vernacular literature; its past and present; its governing principles and laws of development; its mental and moral quality.

Literature, as we have seen, is the exponent of character, and it is with character that the ministry has mainly to do. In this respect these two departments stand upon a common plane and their logical interdependence is seen. The gospeller should know the Bible first and best of all, and then all else that is biblical in its aim and spirit. Hebraic history is yet to be repeated. The government of the earth is again to be theocratic, and the world and the Church again unified. The golden age of letters and of morals will yet be one and the same. This is the highest conception of literature and life.

DARWINISM NOT PROVEN

By Rev. Wilbur F. Crafts (Presbyterian), New York.

No. I.

While it may be well to test the "provisional hypothesis" of Darwin by asking whether the theory is consistent with the established truthfulness of the Bible as well as with the established facts of science, it is not only unnecessary but unwise to revise our interpretations of the Bible to harmonize with Darwinism *before it is proved*, and while its books are so peppered on every page with "if," "probably," and "perhaps," that a secular humorist is led to exclaim: "There is something fascinating about science—one gets such wholesale returns of conjecture out of such a trifling investment of fact!"

Let me empanel a jury consisting of the foremost scientific experts of the age, and ask their verdict whether the facts presented by evolutionists prove an evolutionary Origin of Species and an evolutionary Descent of Man. This is the exact issue which we present.

Darwin shall be foreman, though prejudiced in favor of an affirmative verdict. The other eleven shall be Barrande, Dawson, Agassiz, Winchell, Dana, Mivart, Wallace, Virchow, Von Bischoff, Professor Owen, Sir Wyville Thompson.

Gentlemen of the jury, after examining all the facts presented in evidence, what say you? They unite in the Scotch verdict, "Not proven."

Let me give you some of the conversation of the jury-room as gleaned from the writings of these noblemen of science.

Darwin, who speaks of his theory, not as a proved but rather as a "provisional hypothesis," says:

"Analogy would lead me to the belief that all animals and plants have descended from some one prototype. But analogy may be a deceitful guide." ("Origin of Species," first ed., chapter xiv., p. 484. Compare also pp. 280, 287, 302, 342; and "Descent of Man," II., 387.)

He asks for a thousand years in which to prove his theory.

Barrande, the foremost paleontologist of the age, according to Professor Niles, and, in the opinion of Professor Winchell, one of the most eminent of living geologists, who has devoted almost a lifetime to the study of the Silurian rocks, thus sums up the verdict of his facts upon the Darwinian theory:

"We have now established, as the final result of our studies, that direct observation contradicts radically all previsions of paleontological theories [referring to evolution] on the subject of the composition

of the first phases of the Primordial Fauna of the Silurian." (Summary of "Barrande *versus* Darwin" in Winchell's "Evolution," pp. 125 ff.)

He shows that some of the highest forms of life in that period are found at the beginning, while evolution requires them to be at the end.

Dr. J. W. Dawson declares that the swarming of new forms of life at the beginning of each new geologic period, indicates flows and ebbs of creative action inconsistent with Darwinian uniformity.* In his address at Minneapolis, on retiring from the presidency of the American Association for the Advancement of Science, he says respecting the anti-evolution sentiments expressed in his former papers:

"I find that they have not been invalidated by subsequent discoveries."†

Agassiz declares strongly against evolution in all its forms in these words:

"I believe that all these correspondences between the different aspects of animal life are the manifestations of mind acting consciously with *intention* toward one object from beginning to end. This view is in accordance with the working of our minds: it is an instructive recognition of a mental power with which our own is akin, manifesting itself in nature." (Lecture before the Museum of Zoology, Boston, Mass.)

He also shows that the incompleteness of the geologic record in which Mr. Darwin so often took refuge to hide the weak points of his theory, did not exist in America; and he claims that "the theory is a scientific blunder, untrue in its facts, unscientific in its method, and ruinous in its tendency,‡ the only evolution pictured in the panorama of life being *one of ideas;* each successive typical form of life assuming independent existence through creative energy, prompted by all-comprehending intelligence."

This verdict of Agassiz may be made clearer by reference to a lecture once given by another man in Boston under the figurative title, "The Evolution of a Loom." The lecturer showed that far back in history the first form of a loom was a straight horizontal stick with hanging threads, through which, slowly and by hand, the cross-threads were inserted one by one with a needle. After a while several threads were carried through at once by an improved needle. At length foot-power was used to aid the hands. So one improvement after another was added, until we have the Lowell spindles of to-day. Calling that process "The Evolution of the Loom" was very suggestive of unspoken things about the evolution of living forms. Imagine Mr. Darwin as knowing nothing about looms, and as discovering this succession of ever-improving looms in successive geologic strata, and then as sending out the theory that each improved loom, so closely resembling the one preceding it, had been evolved from it by the purely physical influences of environment!

"But," says Agassiz, "do you not see that the evolution is only *one of ideas*, first wrought out in minds that caused each improvement by *adding* new thought and new creative acts at every stage of development?"

Winchell, though strongly inclined to the Christian theory of evolution, says, "We hold that it is not yet proven."*

Professor Heman Lincoln thus expresses the position taken by the naturalist Wallace:

"Wallace, an enthusiastic advocate of evolution, who disputes with Mr. Darwin the discovery of the law of progress by natural selection, denies that this law can be held true in its application to man. The law requires that all progress be in the line of real help in the struggle for life. No variation in organs is an improvement, unless it gives an advantage over rivals in this incessant struggle. But the smooth skin of man, and his larger brain, instead of being advantages in infancy, are serious drawbacks; so Mr. Wallace asserts. Natural selection, therefore, instead of making them permanent,

* *Princeton Review*, May, 1878.

† The errors and assumptions of evolutionists are shown at length in the full report of the address printed in the Minneapolis *Tribune* for August 16th, 1883. See also this author's "Story of Earth and Man," p. 41, on the unchanging *lingulæ*.

‡ Quoted in a paper on "The Origin of Man," read before the Victoria Institute, 1881.

* See "Evolution," pp. 9, 53, 105, 123, etc.

ought to destroy them promptly, if the human infant is to contend successfully against the young of animals, whose hairy skin protects from heat and cold, and whose smaller brains act promptly at birth, instead of waiting for the growth of adult years. Mr. Wallace maintains that natural selection fails to account for man, and a direct creative act is needed to explain his appearance on earth."* (*The Independent* for September 6th, 1883.)

Professor James D. Dana says:

"Not the first link below the lowest level of existing man has yet been found. This is the more extraordinary in view of the fact that, from the lowest level in existing men there are all possible gradations up to the highest; while below that limit there is an abrupt fall to the ape level, in which the cubic capacity of the brain is one half less. If the links ever existed their annihilation without a relic is so extremely improbable that it may be pronounced impossible. Until some are found, science cannot assert that they ever existed." ("Manual of Geology," second ed., p. 503.)

Mivart proves by many facts, especially by independent similarities of structure (*e. g.*, in the various kinds of wings—of bats, birds, etc.), his positive statement that "the Darwinian theory is untenable," "a puerile hypothesis." ("Genesis of Species," pp. 63, 300, 484.)

Virchow says:

"As a matter of fact we must positively recognize that there exists as yet a sharp line of demarcation between man and the ape. We cannot teach, we cannot pronounce it to be a conquest of science, that man descends from the ape or from any other animal."†

Von Bischoff (who with Virchow has been making special studies of the comparative anatomy of man and the anthropoid apes) declares that, as his studies advance, "the differences between men and apes become great and fundamental."‡

Professor Owen says that the prehistoric human skulls which the advocates of Darwinism have put in evidence as missing links between men and monkeys "show neither lower foreheads nor higher fosses than do the existing races of mankind."*

Sir Wyville Thompson declares that recent investigations of the abyssal fauna of the ocean by the ship Challenger "refuse to give the least support to Darwinism."†

This jury of scientific experts are unanimous in the verdict that Darwinism is "not proven."

If any one moves for a new trial we empanel a second jury, all of whom are close observers of nature, and most of them specialists in geology or biology.

Huxley, the chief disciple of Darwin, shall be foreman of this jury, despite his strong prejudices in favor of his master's theory. He is compelled by the facts, when this jury is polled, to give the following verdict:

"Our acceptance of the Darwinian hypothesis must be provisional, so long as one link in the chain of evidence is wanting." ("Man's Place in Nature," p. 107.)

"It is not absolutely proven that a group of animals having all the characters exhibited by species in nature, has ever been originated by selection, whether artificial or natural." ("Lay Sermons," p. 226.)

He adopts the Darwinian theory, "*subject to the production of proof*, that physiological species may be produced by selective breeding." ("Man's Place in Nature," p. 107.) Huxley sometimes uses language that seems to claim that the theory is established, but in such cases his words are to be interpreted by the quotation here given.

Tyndall's verdict is as follows:

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they only yield to it a provisional assent." ("Scientific Use of the Imagination," p. 469.)

He deems it "certain that these views [of Darwin] will undergo modification." (Belfast Address, p. 63.)

* See Wallace's "Contributions on Natural Selection," p. 332, etc.

† Quoted by Joseph Cook in Monday Lecture of April 15th, 1878.

‡ *The Congregationalist.*

* *Longman's Magazine*, Vol. I., No. 1., article on "Our Origin as a Species."

† Challenger Reports, Vol. I.

Lyell admits that Darwin has not proved his theory, although he claims he "has made it appear in the highest degree probable." (Lyell's "Geology," Vol. II., pp. 496, 497.)

Lubbock, though holding the same position, gives his Scotch verdict in these words:

"The anthropoid apes no doubt approach nearer to man in bodily structure than do any other animals; but when we consider the habits of ants, their social organizations, their large communities and elaborate habitations; their roadways, their possession of domestic animals, and even, in some cases, of slaves, it must be admitted that they have a fair claim to rank next to man in the scale of intelligence." (Opening sentence of book on "Ants, Bees, and Wasps.")

Dr. Asa Gray, who considers "the Darwinian hypothesis to a considerable extent probable,"* admits that it cannot be proved, even in its lowest claim as to the origin of species, until naturalists can adduce an instance in which two varieties have diverged enough from the parent stock to produce sterility in their crosses.† As to the origin of man he says:

"When the naturalist is asked what and whence is the origin of man he can only answer, we do not know at all." (Lecture at Yale College.)

Beale, the greatest of microscopists, in giving his verdict on Darwinism as "not proven," says in regard to the atheistic and agnostic forms of the theory which assume that the living and the non-living differ only in degree:

"Between purely vital and purely physical actions not the faintest analogy has been shown to exist." (Lecture before Victoria Institute, 1881.) During the sessions of 1883 a careful analysis was undertaken by Professor Stokes, F.R.S., Sir J. R. Bennett, Vice-President R. S.; Professor Beale, F.R.S., and others, of the various theories of evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order of animals.

Le Conte, though favorable to evolution, also gives the verdict of "not proven," calling special attention to the *sudden* appearance of new "classes," and even "departments" of living creatures where there is "no evidence of a lost record," which "cannot be accounted for unless we admit paroxysms of more rapid movement of evolution."*

He also says: "From the physical point of view it is simply impossible to overestimate the space which separates man from all lower things." ("Elements of Geology," p. 587. See also p. 601.)

Professor Niles of Boston University, though inclined towards the Christian view of evolution, also gives the verdict "not proven," noting especially the fact that "he had found that many fossils which have been instanced as illustrations of closely-allied species were really *only specimens of the same species in youth and age.*"

President Noah Porter of Yale College, in a recent address (1883) before the Evangelical Alliance of Boston, gave his verdict of "not proven" in words which are thus summarized by *The Advance:*

"The evidence of the actual organization of new species in a historic period is generally acknowledged to be very slight. Examination proves that the great claims made for the evidence that new species were formed in pre-historic periods, likewise lack foundation. The arguments derived from general physiology for evolution are beset with numerous difficulties. The arguments drawn from the growth of language and the development of man, are likewise not conclusive."

Professor Wright's verdict is as follows:

"It cannot by any means be said that the proof of the derivative origin of species has reached so high a degree of perfection as that of the theory of gravitation." (Wright's "Science and Religion," p. 109.)

Dr. McCosh, although he thinks that evolution may sometime be proved to be one of God's methods of creation, does not

* Lecture at Yale College, reported in *The Christian Union*, February 18th, 1880, and since published by Scribner's, under the title "Natural Science and Religion."

† "Darwiniana," p. 51.

* Quoted in Wright's "Science and Religion," p. 112.

claim that even the Christian phase of the theory is proven. He says:

"This is certain—that for years, perhaps for ages to come, it will be an unsettled question whether natural selection can account for all the ordinary phenomena of the modifications of organisms." (Article on Darwin's "Descent of Man" in the *Independent*, 1871.) Dr. McCosh makes no "revolution" in his theology to fit a scientific guess, nor does he find that "to admit the truth of evolution is to yield up the reigning theology," but he shows how, if evolution should be proved, the two would harmonize in all essential matters.

The twelfth member of this second jury is Taylor Lewis, who in 1855, several years before Darwin proclaimed evolution as a theory in harmony with the teachings of science,* suggested the same theory of creation by development, as in harmony with the teachings of Scripture, for which he was sneered at and denounced by prominent scientists until they arrived at the same conclusion from other data. But Taylor Lewis joins with the other eleven of this second jury in the Scotch verdict that Darwinism is "not proven," putting special emphasis on the difficulty of believing, as most of the evolutionists claim, that man existed on a dead level of shivering savagery for at least a few millions of years and then suddenly rose by the same mechanical forces to his present culture during the few thousand years of the historic period, "a start unaccountable on any hypothesis of evolution, which, even without taking into account the Bible narrative, shuts us up to the idea of something supernatural, something divine, something superhuman—at all events, as standing at the beginning of this Adamic or present human movement."*

* "Six Days of Creation," by Taylor Lewis. In 1858 the first papers on the subject by Darwin and Wallace appeared, and in 1859 "The Origin of Species" was published.

* Article on "The Antiquity of Man" in the *Independent* of August, 1875. Other weaknesses of the theory that man appeared on the earth millions of years ago are shown in Southall's "Recent Origin of Man," and also by Professor Wright in the following paragraph from an article in *The Congregationalist*:

"Drs. Croll and Geikie, relying upon astronomical calculations, estimate the close of the glacial period to have been 80,000 or 100,000 years ago. The geologists who have studied the facts most carefully in this country assign a much more recent date. Prof. N. H. Winchell is confident that the ice withdrew from Minnesota not more than 8,000 or 10,000 years ago. Mr. Belt reduces the calculations of Sir Charles Lyell, drawn from the gorge in Niagara, from 30,000 to 10,000 years."

Professor Wright himself also, and such eminent authorities as Dawson and Rawlinson think 8,000 or 10,000 years for the human period is all that the facts call for, and the lesser of these figures Bible chronology (not Usher's) will allow, as shown by J. W. Bardsley in a paper on "The Origin of Man," read before the Victoria Institute, 1883, pp. 9, 10. See also p. 24 on the uncertainty of the evidence for a remoter antiquity for man, from the paleolithic implements, whose genuineness is shown to be doubtful. The paper is published in pamphlet form by E. Stanford, 55 Charing Cross, London. See also an article on "The Age of Man Geologically Considered," in *The Journal of Christian Philosophy*, July, 1883.

SCIENCE AND RELIGION.

By J. Sanderson, D.D., New York.

In 1831 the British association for the advancement of science was established by Sir David Brewster, etc., and while all its members are not necessarily scientists, yet an overwhelming majority of them are the highest scientists in the world. This association in 1865 drew up a paper which was signed by six hundred and seventeen members, twenty only of whom were not recognised men of science, setting forth their views on the relations between science and religion and how these relations should be treated. This important paper is accessible to any one in the Bodleian Library in Oxford, England, and is as follows:

"We, the undersigned students of the natural sciences, desire to express our sincere regret that researches into scientific truth are perverted by some, in our own times, into occasions for casting doubt upon the truth and authenticity of the Holy Scriptures.

"We conceive that it is impossible for the Word of God as written in the book

of Nature, and God's Word written in Holy Scripture, to contradict one another, however much they may appear to differ.

"We are not forgetful that physical science is not complete, but is only in a condition of progress, and that at present our finite reason enables us only to see as through a glass darkly, and we confidently believe that a time will come when the two records will be seen to agree in every particular.

"We cannot but deplore that natural science should be looked upon with suspicion by many who do not make a study of it, merely on account of the unadvised manner in which some are placing it in opposition to Holy Writ.

"We believe it is the duty of every scientific student to investigate Nature simply for the purpose of elucidating truth, and that, if he finds that some of his results appear to be in contradiction to the written Word, or rather to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his own conclusions must be right, and statements of Scripture wrong. Rather leave the two side by side till it shall please God to allow us to see the manner in which they may be reconciled; and instead of insisting upon the seeming differences between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree."

The callow brood of scientific fledglings who in the present day boast about science overturning religion should, for their own sake and that of others, read, learn and inwardly digest this modest, honest statement of men worthy of the honored name of "scientists."

AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

The paper read before the American Institute of Christian Philosophy at the April meeting, by Mr. C. Bjerregaard, on "The Psychological Value of Mythologies in Apologetics," was one of rare ability, and excited great interest. He showed that mythologies were representations of psychological facts, and were never really believed in formally by the people among whom they prevailed. It was announced that the paper to be read at the next meeting will be delivered on Thursday evening, May 29th, in the Church of the Strangers, by Baboo Ram Chandra Bose, of India, now in this country, on "The Late Baboo Kesab Chunder Sen." It must attract great attention.

The Course of Lectures to be delivered at the Summer Schools in July and August next, is as follows:

I. Key-East, New Jersey—July.

Tuesday, 15th, Jesse B. Thomas, D D., Brooklyn: "Genesis, Scriptural and Extra-Scriptural." Wednesday, 16th, Noah K. Davis, LL.D., Professor in the University of Virginia: "Am I Free?" Thursday, 17th, Anniversary of the Institute of Philosophy: "Annual Address," by the President, Rev. Dr. Deems. Friday, 18th, Baboo Ram Chandra Bose, Lucknow, India: "Hindoo and Christian Philosophy Contrasted." Saturday, 19th, W. K. Pendleton, LL.D., President of Bethany College, Virginia: "Political Atheism." Key-East is situated on the Atlantic Ocean, one mile below Ocean Grove and opposite Ocean Beach. It is reached from Philadelphia and New York by rail. There are ample accommodations. Special arrangements will be made with members of the American Institute of Christian Philosophy and those who specially come to attend the Summer School. Address E. G. Harrison, Manager, Key-East, Neptune City P. O., N. J.

II. Richfield Springs, N. Y.—August.

Wednesday, 20th, Francis L. Patton, D.D., LL.D., Professor of Theological Seminary, Princeton, N. J.: "Doubt." Thursday, 21st, Wilbur F. Tillett, A.M., Professor Vanderbilt University: "The Concessions of the Unregenerate World." Friday, 22d, Herrick Johnson, D.D., Professor Theological Seminary, Chicago, Ill.: "Philosophical Topics and the Pulpit." Saturday, 23d, Right Rev. Bishop Samuel Smith Harris, Michigan: "Capital and Labor." Monday, 25th, Charles F. Deems, LL.D., President of the Institute: "The Annual Address." Tuesday, 26th, W. Kirkus, LL.B., Editor of the *Literary Churchman:* "The Data of Ethics." Wednesday, 27th, Rev. Bishop Randolph S. Foster, Boston, Mass.: "Mind the

Primal Cause." Thursday, 28th, Willis J. Beecher, D.D., Professor Theological Seminary, Auburn, N. Y.: "Historical *versus* Critical Evidence." Richfield Springs is a place well known as a favorite summer resort. It is reached by rail from Utica, on the New York Central Railroad. For information and special terms to those attending the Summer School, address Mr. Uriah Welch, New American Hotel, Richfield Springs, N. Y. For any information in regard to the American Institute of Christian Philosophy, its Monthly Meetings, its Winter Courses, etc., address Mr. Charles M. Davis, Secretary, 4 Winthrop Place, New York City. After delivery, these lectures will appear in *Christian Thought*, published by E. B. Treat, 757 Broadway.

Bequests.—So strong a hold has the young Institute on the confidence of thoughtful people that a well-known gentleman, as we are informed on good authority, has made a bequest to it in a will lately executed. May our friend live forever!—and the Institute, too! And we should like to see our *endowment* completed before any of our friends leave us.

Take Notice.—Let our friends who intend to mention the American Institute of Christian Philosophy in their wills remember that the general act of the State of New York authorizing the incorporation of religious, charitable, and other associations, provides that no society organized *under that act* can take a bequest under a will executed within two months of the death of the testator. Make the bequest at once, so that you may not have your accumulations diverted from the ends you seek to attain.

Kind Words.—Right Rev. Bishop Harris, of Michigan, writes: "I have long felt a deep interest in the important work which you have in hand, and am thankful that I can look forward to a closer acquaintance and association with it."

THE SUMMER SCHOOLS OF THE AMERICAN INSTITUTE OF HEBREW.

By Ira M. Price, Fellow of the American Institute of Hebrew.

The growing interest in Old Testament study, the revision expected in the near future, have conspired in the creation of the idea realized in The American Institute of Hebrew, established by Prof. W. R. Harper, Ph.D., of the Baptist Union Theological Seminary, Morgan Park, Ill.

In recognition of the fact that much valuable time is wasted in vacations, that total mental relaxation for any great length of time is hurtful rather than beneficial, that many would gladly avail themselves of an opportunity of adding to their mental store, that even in the space of four weeks there may be created a taste for knowledge hitherto unknown, have originated the Summer Schools of the Institute. An outline history will best illustrate the success achieved. In the summer of 1881, at Morgan Park, was held the first session of ten weeks, with two instructors and twenty-two students. The success of this session grew into an attendance of sixty-five members with four instructors in the second session of six weeks in the summer of 1882. Into this session was introduced a course of instructive lectures on Old Testament topics by recognized scholars from different sections of the country. The phenomenal success of the second session is best illustrated by the attendance at the third session of four weeks in 1883. We find here eighty-four members, representing twelve religious denominations and twenty-two States and countries, under the care of six instructors. Here Chaldee was first introduced into the school. During the month of August, the first session of the Chautauqua branch was instituted with sixty students and three instructors.

The magnitude of the plan for the summer of 1884 can be but hinted at here. Three sessions will be held as follows: Fourth session of the Chicago School, at Morgan Park, July 1st—July 29th; second session of the Chautauqua School, at Chautauqua, N. Y., July 22d—August 19th; first session of the Worcester School, at Worcester, Mass., August 5th—Sep-

tember 2d. The corps of instruction is composed of twelve men, most of them *masters* in their departments; and all are tested teachers. In addition to Hebrew and Chaldee will be taught Syriac, Arabic, Ethiopic and Assyrian. Twenty-five lecturers, *authorities* in their lines of work, will deliver, at these schools, lectures on a range of topics as broad as the field of biblical research.

The method of class-room instruction will be the inductive, the most philosophical method of teaching.

"Change of work is as good as play," is as true for men as for boys. New scenes, new forces, new thoughts, and clash of wit will brighten ideas, stir up and invigorate the whole mental being. Nor is the moral nature neglected; this association of Christian brethren of all denominations of belief, in the class-room and out of it, does not find a parallel in any gathering. Many a mistaken idea, regarding the belief of a brother Christian of another name, has been corrected by such associations. The supposed difference, in many cases, has faded into an imaginary line; harmony has sprung up and produced the sweet fruits of Christian brotherhood.

Thus, to the advantage of gaining a readable knowledge of one of the Semitic languages in the four weeks of either school may be added the double advantage of change of work, recreation, and formation of new and valuable acquaintances of men and brethren in a common cause, and the acquisition of a larger and more thorough knowledge of God's revelation to man.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

Summer Session at Chautauqua, July 28th—August 22d, 1884.

THE GREEK DEPARTMENT, CONDUCTED BY THE DEAN, ALFRED A. WRIGHT.

The course of instruction will consist of two sessions, each of twenty lectures and recitations in

ADVANCED NEW TESTAMENT GREEK.

The *first* session begins July 28th and ends August 8th. The *second* session begins August 11th and ends August 22d, and will be

A DUPLICATE OF THE FIRST SESSION.

Tuition for either session, five dollars. Tickets of admission to the first session admit also to the second session.

For particulars address the *Registrar of the Session*, Rev. Edward L. Hyde, Middleboro, Mass.

The CHAUTAUQUA ASSEMBLY of 1884 will be no exception to its predecessors in the interest awakened by novel and elsewhere successful methods of combined instruction and entertainment.

Attention is invited to the announcement of the NEW TESTAMENT GREEK work at this Assembly. A more detailed account of that work may not be uninteresting.

In the peculiar methods which the dean has been obliged to invent for conducting Students through Correspondence Courses of Instruction, he has completed, and very largely perfected, a system of appliances which cover the entire range of Students' needs.

He has not forgotten that even the children are to be taught the most rudimentary elements of NEW TESTAMENT GREEK. And he believes that they can as easily learn Greek as anything else. To the demonstration of his belief—and upon a somewhat large scale—he has been called to instruct the three hundred or more little CHAUTAUQUANS who will daily meet for the "CHILDREN'S HOUR."

KINDERGARTEN GREEK EXERCISES.

Has it ever occurred to the conservators of a respect for classic Greek, that the ONLY reason why *little* children have not been taught the language is that no one has been found ready to wisely attempt the work? The means have been wanting because the interest to provide them was wanting. The writer's belief in the capabilities of childhood has led him to

devise a system of appliances for appealing to childhood's understanding and childhood's heart. There is nothing visionary —nothing which illustrates a false philosophy either of the subject childhood or of the object Greek—nothing untested. *These appliances have already received and are constantly receiving the recognition of success.*

The CHAUTAUQUA EXERCISES therefore will in no sense be experimental.

It is proposed to teach the children the pronunciation of the Alphabet by means of kindergarten cards, a song, rhymes, calisthenic exercises, chants and the blackboard; to so arrange the children in sections that a certain number each day shall

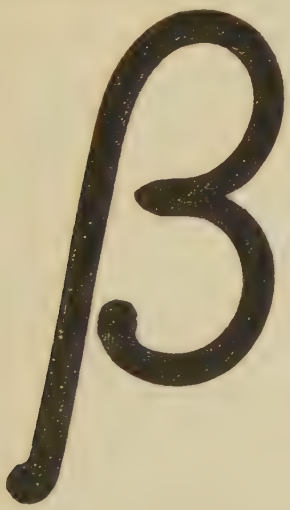

figure in an "ANIMATED SENTENCE," and each receive at the close a Souvenir which shall contain a record of this SENTENCE and of the child's part in it. For example: the SENTENCE (in Greek letters), "God is Love," contains fifteen letters. Fifteen cards, each 7x4 in., with a Greek letter on it *twice as large as* ☞ *the Beta shown on this page,* ☜ will be given to the children. Each child will be called to stand upon the platform and to face the "congregation," with his letter plainly seen upon his breast. Recitation of the Sentence by the ANIMATED SENTENCE, by sections of the "congregation," by the entire body of children in unison, the detection of a wrong letter in the right place, or of the right letter (purposely stationed) in the wrong place, *and the Souvenir*, will suffice to impress *that* sentence upon the memory. And lest it may be thought that this instruction will be ephemeral it may be here stated that for the subsequent satisfaction of whatever interest may be aroused in these exercises, a series of Twelve KINDERGARTEN LESSONS has already been published and is widely and successfully used.

Games have also been published, one of which embraces one hundred words of the Greek text, with a key to their pronunciation and meaning.

A portion of the NORMAL CLASS HOUR has also been assigned to the dean for the purposes here indicated. He will *daily* treat one of the most vital themes in the New Testament, and from a strictly Biblical viewpoint. He has located the trend of strictly Biblical teaching upon the selected Themes. The RESULTS are presented by means of charts, and blackboard illustrations thoroughly adapted to *persons unacquainted with the Greek language.*

LIST OF THE THEMES.

1. Flesh; 2. Spirit; 3. Conscience; 4. Guilt; 5. Wrath; 6. Death;. 7. Grace; 8. Love; 9. Atonement; 10. Blood; 11. Life; 12. Regeneration; 13. Holiness; 14. Righteousness; 15. Resurrection; 16. Paraclete; 17. Inspiration; 18. Temptation; 19. Faith; 20. Hope.

In addition to this there will be

A COURSE OF PLATFORM LECTURES

upon popular Themes connected with the Revised New Testament, and the relations of New Testament Greek to the future of the English language is also programmed.

THE CHAUTAUQUA SCHOOL OF THEOLOGY.

The whole number of students now enrolled in the various Departments and Courses is three hundred and nine. There are in the Department of Greek, one hundred and sixty-eight; in the Department of Practical Theology, one hundred and thirty-one; in the Department of Doctrinal Theology, one hundred and fourteen; in the Department of Hebrew, forty-six; in the Department of Historical Theology, forty-three. A smaller number are in the other Departments. Most of these stu-

dents are pursuing the studies of several Departments.

At this Summer Session the Departments will be conducted as follows:

Practical Theology.—Lectures, by President John H. Vincent, D.D. *New Testament Greek.*—Class Work and Lectures, by Dean Alfred A. Wright. *Hebrew.*—Class Work and Lectures, by Dean William R. Harper. *Doctrinal Theology.*—Six Lectures, by Dean Alfred A. Wright. *Literature and Art.*—Six Lectures, by Registrar Edward L. Hyde. Detailed Information, Lecture Themes, and the Horarium, will be furnished on application to the Registrar of the Session, Rev. Edward L. Hyde, Middleboro, Mass.

The same Departments will be opened at the Island Park Session, though other Deans will have charge of the Departments of Hebrew and Literature and Art.

Sunday School Cause

LIGHT ON THE INTERNATIONAL LESSONS.

By Rev. J. W. Cornelius (Methodist Episcopal), Baltimore, Maryland.

June 1, Christian Liberty.—Galatians iv., 1–10. **1884.**

In two of Paul's missionary journeys he visited *Galatia*, one of the Asia Minor provinces. The Galatians included, the Jewish and Roman settlers in the country at the time of Paul's visit and Epistle. The Pagan portion of the population—the largest numerical proportion of "The Churches of Galatia"—had been warlike, impulsive, fickle and idolatrous. When brought into the liberty of Christ they were extraordinary monuments of saving mercy. They had vivid personal experiences of acceptance with God and intense affection for the apostle, through whom they had been brought into the divine light (see verses 14, 15).

Judaistic residents, some of whom had become Christians, held tenaciously to old ceremonials, such as circumcision. The freedom of the Gospel they mixed with the bondage of the law. Their spirit and arguments soon permeated the whole body. The direct divine authority of St. Paul to be an apostle of Christianity was impugned and the apostles who remained in Judea principally, and whose sympathy with the direct work of getting heathen populations converted was theoretic rather than practical, were exalted. Hence the "Epistle to the Galatians." It is Paul's defence of his apostolicity from its spiritual fruits as well as from his personal consciousness of a divine call. It is also an exhortation to these children of faith not to degenerate into the superficiality of formalism.

Special mention may be made of the following points in the present lesson:

I. The natural spiritual bondage of both Jews and Greeks. "They knew not God and did service unto them which by nature are no gods" (v. 8). A depraved nature is inherent in all the unregenerate and is shown most repugnantly by pagan practices.

II. The bondage of a ceremonial system. Looking only to outward forms and failing to discern the spirit and type of the law, most religionists of Palestine and those emigrating from that centre were more concerned for the name than the power of truth and salvation. This is, "Bondage under the elements of the world" (v. 3), "Bondage to beggarly elements" (v. 9), etc.

III. Incipient liberty. "The heir as long as he is a child," etc. (vs. 1–3). The design of Judaism, properly used, was to be a schoolmaster to bring us to Christ. It was a guardianship of those in pupilage. The child needs restraint. He has not capacity to think and act for himself. The parent personally governs and through tutors trains him until he reaches years of experience and self-reliance. For wise reasons Jehovah gradually manifested Himself to former ages; by degrees completing the typical ceremonials and the direct prophetic and legal utterances, of doctrine and duty. But "When the fulness of the time was come God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law that we might receive the adoption of sons." When Christianity came there was no longer need of

this pupilage. When the world has come to the age of telegraphs and railroads there is no longer propriety or necessity for stage coaches and post-riders.

IV. Fulness of liberty. Christians, both Jew and Gentile, were "*redeemed*" (v. 5) from the bondage of mere liturgy. They are not longer servants, nor minors. They enter into the real emotions and actions of a new soul-life. They have the "adoption of sons." And because they are sons, "God hath sent forth the Spirit of His Son into their hearts crying, 'Abba,' or 'Father'" (v. 6). They are therefore in a higher sense "heirs" (v. 7). They are heirs of all grace through Jesus and of all the rewards of everlasting life.

V. Loss of liberty. Vs. 9–11. It is sad that persons ransomed from paganism should relapse into it again. It is almost equally unaccountable that souls saved from bondage to Judaistic and other ceremonials, enjoying liberty in a real sense, should ever again be content with it. But the fact confronts us in every age. Eternal vigilance is the price of spiritual as well as political liberty. We are so environed with the world and with mere pretentions to morality and Christianity, that we imperceptibly drink in the same thoughts, breath the same vitiated air. We "first endure, then pity, then embrace." The urgency of this fact must make the appeals of the Epistle to the Galatians extremely significant while the world endures.

June 8, Justification by Faith.—ROMANS iii., 19–31. **1884.**

The special instances of divine intervention and blessing recorded in the histories of the Old and New Testaments are really illustrations of general principles. Recall especially the case of Abraham.

All gospel truths are essentially fundamental and of universal application. The greatest of apostles in the greatest of epistles states them in weighty words. This lesson contains the whole Christian code in a few pithy sentences.

I. All are guilty. V. 19. Jews and Gentiles become representative classes. Every enlightened conscience abhors pagan practices, whether pretendedly religious or not. The great world outside of Palestine is in the corruption of iniquity and under the wrath of Jehovah (chap. i.). So too are Jews (chap. ii.). Thus even pronounced religionists are not holy until made holy by gospel redemption. Their outward morality and ceremony are garments which conceal a loathsome and total leprosy. We are not, however, willing so to estimate ourselves and so to confess. But "The Law saith" it even "to them that are under the law." Confession is honest, "that every mouth may be stopped and all the world may become guilty before God."

II. Justification. (1) The "guilty" are those who at the court of God have been tried, condemned and sentenced. They abide under divine displeasure and wrath now, and must forever. To be "justified" is to be freed from that merited doom; to escape the execution of the sentence. The mercy of God in Christ Jesus honorably releases us from His anger and from the eternal punishment of our sins. (2) The acts which incur the guilt spring from the heart of sin. Concurrent, therefore, with the "remission of sins which are past," and included in it, must be a change of our moral nature, a purification of the old Adam, a creation anew in the image of God. (3) The sinful principle and conduct which occasioned so mighty a penalty alienated us completely from God and Him from us. The remission of the sin and its consequence implies also the restoration of the soul's normal communion or fellowship with Him. (4) The soul pardoned, regenerated, reconciled, has capacities for Jehovah's service. Before, its tendencies and powers were perverse.

III. The method of justification. It cannot be by our good works that we can be pardoned (v. 20); for good works we are not capable of performing. The evil tree cannot bring forth good fruit. And because the law is in itself good we are not therefore good, though we may outwardly conform to some of its statutes or ceremonials. The law itself which is spirit as well as letter is our accuser. It testifies against us in the high court of final appeal. But independently of the law (not destructive of it) God's righteousness is manifested as affirmed by both law and prophecy (v. 21). That righteousness or method of grace by which righteousness is maintained and vindicated and yet the sinner absolved is *propitiation* (vs. 22, 24). Christ Jesus our Lord has paid the price of ransom. He is our atonement. He has endured the penalty, being made a curse for us. He was amply competent to offer an adequate satisfaction for all our sins and the sins of the whole world, being God incarnate. What He has done

is of God's appointment and is of infinite excellence and value. Let every one, therefore, fully trust Him.

IV. Faith apprehends Christ. He is its Object. We behold the Lamb of God who taketh away sin. As Moses lifted up the serpent in the wilderness, so is He lifted up that we bitten and dying ones may live. He is God's propitiation through *faith in His blood.* Grasp the atonement and your work is done. Your attempt to do works of obedience to law is futile because of your incompetency to do what you attempt and because of the insufficiency of the works themselves to merit any absolution of sin or favor of God.

V. This faith is God's gracious gift. We are as sinners utterly unprepared and indisposed to exercise the agency which is ordained for our restoration. But the power is bestowed to such as accept it. What we need is given as we concur in the gift. The understanding is enlightened, the desire is excited by the Holy Ghost, the grace is given, and we believe unto salvation.

June 15, Blessedness of Believers.—ROMANS viii., 28–39. **1884.**

Having expounded thoroughly the legal and spiritual meaning and experience of *justification,* St. Paul proceeds from the argument of the last lesson to describe its privileges and concomitants (chap. v.). He then discusses elaborately the whole subject of depravity and our salvation from it through the same atonement which exempts from judicial guilt. This carries him through chapters vi., and especially vii. and viii., up to the paragraph of the present lesson. More particularly does he, immediately before writing the verses now to be studied, speak of the Holy Ghost in His gracious offices of creating and sustaining the new soul-life of the Christian.

But are there not many difficulties in the way of our success in walking the heavenly road, in gaining the complete blessedness of salvation in time and in eternity? Are there not many enemies within and without? Do we not endure tribulations, afflictions, persecutions, perils? Are not the forces of nature and the operations of society constantly antagonistic? Will not our own hearts fail us and all men at times discourage and abandon us? *Yes! Yes!* But "We know that all things work together for good," etc.

I. That which is to be ever remembered is the assurance that "all things" do now "work together for good" to those who "*love God,*" "who are the called according to His purpose," and that they shall be victorious in every conflict. No assurance is given that those who do not practically and truly love God shall so overcome. Let your eye run back over such expressions as "them which are in Christ Jesus," "who walk not after the flesh but after the Spirit," whom "the Spirit of life in Christ Jesus hath made free from the law of sin and death," etc., etc. These are they who "*love God,*" who are "*the called* according to His purpose." Those who have heard the call of God to repent, to accept Jesus and to love God, and have obeyed that call, are "*the called.*" Many have heard, many are hearing, many will hear, who will cleave to their sins, who love the wages of unrighteousness, who are sunk in the iniquity of their own lives. These cannot take to themselves the consolations of Christianity—they deliberately reprobate themselves, as do all nominalists and pharisaic formalists.

II. The foundation of this assurance. Paul says, "We know," and proceeds to uncover the very pillar and ground of hope. Our confidence is not superficial or misplaced. It is built on the character, pledge and power of Jehovah Himself.

1st. On His wisdom. He "foreknew" what plans to adopt for the recovery and final glorification of those who would repent, believe and obey. The characters rather than the separate personalities are described. Not special individuals, but all individuals who comprehend the class of *lovers of God* are they who are assured of eternal life. So Jesus speaks to the people before Him of the great moral classes, "Blessed are the poor in spirit, they that mourn, the meek," etc.

2d. On His will. "Whom He did foreknow He did also predestinate to be conformed to the image of His Son." His purpose to execute His plan of redemption, even to give to His saints "the image of His Son," is a guarantee to all who trust in Him.

3d. "Whom He predestinated He called." He gave the "Come and welcome to Jesus Christ" to all who would accept, and evermore does the same.

4th. He "justified" these He "called." He actually accomplished their forgiveness and all other gospel experiences by the atonement of the Lamb.

5th. He "glorified" them whom He justified. He gave them His personal

favor and all the honor attaching to that relationship here and hereafter.

Note that these foundations of our hope and victory have already been revealed. The past tense is used to recall the experience and triumph of believers aforetime, beginning with Abel, Enoch, etc. The present is used to assure *us*—"all things work together for good," etc. The future is expressive of "Jesus Christ the same yesterday, to-day and forever." "Who *shall* separate us?"

Note also the wonderful combinations of adverse powers, so skilfully and eloquently grouped, whose utter and overwhelming defeat is clear in faith's musings (vs. 35, 38, 39).

June 22, **Obedience to Law.**—ROMANS xiii., 1–10. **1884.**

From deepest profundities of thought and highest heights of hope and rapture the apostle descends to speak of the natural, the political, the practical. Christianity consists not alone of supreme convictions and sublime victories over invisible or visible powers, but also of submission to "powers that be"—to parents, governors, ministers—for the Lord's sake.

I. Subjection to the higher powers. Not abject, servile subjection to governments political and ecclesiastical, whatever their moral composition or character; but intelligent, voluntary, manly subordination to a divinely ordered arrangement—the social framework and the national dominion. Many are the corruptions and oppressions of kings and rulers and the imperfections and perversions of constitutions. Nevertheless there is a divine ordination, as of marriage and home, so of nationality. *Per se*, government is essential to the perfection of human life, and so far as it does not hinder our obedience to God as the direct Sovereign of our souls, whom we worship and love and obey supremely, we are properly obligated to obey it. Divine Providence may have so ordered our lives that we may be overshadowed by pagan or worldly authorities. While we approve not the abominations or perversions of depraved and lawless monarchs or legislators—their intemperance, Sabbath desecration, profanity, luxury and ambition—we can notwithstanding hold ourselves in dignified yielding to normal law. When the corruptions or misapplications of government become glaring and intolerable, the right of revolution is rightly appealed to, and then may "God speed the right."

II. Spiritual authority. Aside from references in verses 5, 6 and 7 to political governments, the whole paragraph from 1–7 may have a truer application to spiritual authority. Rank pharisaic ecclesiasticism, and Papal hierarchical domination are extremely abhorrent to every soul whom the truth and grace of God have made free. But Church officers and institutions founded on the Gospel are the reflex of the Lord's own kingdom. These powers are "ordained of God"—apostles, deacons, elders; with regulations for Sabbath observance, public worship, evangelistic progression. That one or more persons should, therefore, in any community decry creeds, church association, ministerial functions and labors, etc., must be a grievous evil. Satan can quickly divide and scatter the fold by such disorganizers and malcontents if the least heed be paid them. On the approaching 4th of July our patriotism will be stirred by the recital of the heroic deeds of our revolutionary forefathers and the examination of the glorious constitution and domain of our great country. So also at suitable public anniversaries or centenaries, we should look into the Magna Charta of our Christian rights and experiences. We may very properly have reverence—not worshipful veneration—for God's house and service; for His pastors and lay workers; for Christianity as such in its fundamental theory and in its visible organization. Penalties of resistance and godless rebellion against the order of religion as God has appointed it are not such as national authorities may establish against usurpers or transgressors: but penalties are as surely enacted by the Great Head of the Church. Obedience, therefore, both to civil and spiritual organization and statutes as ordained of God is an eminent characteristic of true believers.

III. Wider than these is the law of love to all our race (verses 8–10). "Owe no man anything but to love one another; for he that loveth hath fulfilled the law." . . . If there be any other law it is briefly comprehended in this one saying, "Thou shalt love thy neighbor as thyself." Happy for all that this quarter's lessons should conclude with a restatement of the universal obligations of *love*. "Do this and thou shalt live." Keep this law with its roots in that of the first and great Love-law—"and thou shalt have eternal life."

Helpful Hints for Workers

Aspiration and Inspiration.

By James White Benson, D.D., Archbishop of Canterbury.

"I will lift up mine eyes unto the hills, from whence cometh my help."

We cannot tell who wrote us these words—nor when—nor where. Some say a pilgrim, tired with long travel, and coming one evening at last in sight of the hill on which stood the Holy City. An exile, others say, straining his eyes from Babylon towards home, like Daniel, three times a day. A citizen of Jerusalem, say others, tranquilly looking on the mountain ridges which walled and fenced his secure fastness; or, maybe, looking anxiously out, when it was beleaguered, to catch the first sight of some expected messenger, or some armed band of relief. No, we cannot tell. But his words have been ever since on the lips of men and women who have been in such like weariness, or yearning, or in such peace, or in such anxiety. Words of revival and satisfaction and establishment and comfort.

Of one thing I feel sure—that he who wrote them was marked by one especial character which may not occur to us from any of those guesses. He was a very busy man. See, in the rest of the psalm, how he speaks of "going out and coming in," so that it was everything to him not to have his "foot moved," to make no mistakes on the road; to have a defence "on his right hand" if he should be attacked; and of being exposed "by night and by day" "to the sun and to the moon;" so busy, that it is his chief comfort to think that his God never rests—"neither slumbers nor sleeps"—and he "lifts his eyes to the hills" because he wants "help" from God. No one wants God to help him to do nothing. And yet who cannot hear that there is a grand restfulness in the very sound of the words, "I will lift up mine eyes unto the the hills, from whence cometh my help?" He who says this is at once full of activity and steeped in peace.

Is not this the spirit and the power, the energy and the tranquillity together, which it is vital to our souls to seek in this age? Why should we divide the two principles of activity and calmness? Men separate them. But the only wisdom is to unite them. Some sigh and long to stand aloof from the turmoil and tumult of this great rushing age. This is all they want, so they think; to enjoy and to be easy and to be undisturbed. Now, if they could do this, they would do wrong, at a time when there is more to be done than ever was since the world began. And others are never happy but when they are rushing and bustling, overworking themselves and overworking others. They have no time to lift up their eyes to the hills. They know not where the hills are, nor even if there are any hills. Once, perhaps, they were poor, and then they knew something of help from above; but now they are flourishing they say, "Life is too busy—too practical. There is no time for even the most beautiful theories, or the truest visions. I must take the busy world as I find it." And at last they disbelieve the very fact of God's wonderful help coming down to pilgrim or exile or toiler or troubled one, and making all their efforts doubly fruitful by the very quietness and confidence which it infuses into their souls.

And this is the real reason why so many lives which begin well are lived out at last without nobleness, without largeness, without a breath of inspiration for others. Because we will not "lift up our eyes to the hills." Because we keep not the great ideal before us. Because we will not use our right of gazing on the Everlastingness and Strength of God, and saying "It is mine—I can draw thence all help for all my needs." Because we will not think how glorious is our natural standing in God's Creation; how holy the place

won by Christ for us in God's Kingdom. Our dedicated infancy, our consecrated boyhood and girlhood, our guest-ship at the marriage-supper, our converse with God by prayer, in His Word, through the abiding fellowship of His Spirit—are not these things a practical ideal—practical, and able to be worked into the most every-day life? ideal beyond all thoughts of poet or dreams of artist?

It was by this ideal that the apostle uplifted the poor driven and persecuted, afflicted and broken-down Hebrews. "Do not dwell in ignorant and blind and contracted notions of this world. Think where you really are." "Ye are come unto the Mount Sion, and city of the living God, the heavenly Jersualem, and myriads of angels, to the general assembly and church of the firstborn, enrolled in the heavens, and to God Judge of all, and spirits of just men made perfect, and to the mediator of the New Covenant, even Jesus." This is the society which you have joined. This is the Divine enumeration of your friends. And will not the thought of these raise your drooping spirits? When the world's temptations are closing you in, is there not freedom in the knowledge of what lies wholly beyond the world, and is yours already? When things about you, and the people you mix with seem likely to drag you down, will not this sacred ancestry, this gallant brotherhood, these faithful alliances, keep honor and faith and love bright in you? You cannot fall into a low tone, mean aims, base desires, selfishness, wilfulness, so long as you remember that you are "compassed with such a cloud of witnesses," witnessing day and night to truth and purity, to things lovely and honest and of good report.

This indeed is God's way of working out the restoration of man and of the whole world. He founds and organizes a society among men to which He opens out His whole heart as a Father. He secures to them an inheritance. He deposits among them precious words and pledges. He gives them life in His Son, and to every *one* He shows an ideal, a perfect ideal; no mockery, but a true pattern. He says, "Be this, for you can. Do this, for I will help you."

QUESTIONS OF THE DAY

The Beginning of Gambling.

By T. L. Cuyler, D.D. (Presbyterian), Brooklyn.

How gambling often *ends* was illustrated some time since by the suicide of a young man of high social standing in the "sporting" circles of New York. Tampering with cards and the roulette-table had aroused in him the same insane *furor* which tampering with the bottle arouses in the victims of strong drink. We are told that this wretched young man married; but "even marriage did not cure him of what had become a positive disease. Little gambling parties in his rooms at the hotel and reckless plunging at the public tables soon ran away with all his winnings and with the greater part of his fortune besides. At last, a few months ago, he found himself ruined. His former friends fought shy of him, and in a pitiably depressed frame of mind, he said: 'I'll go to Philadelphia, and either make or break myself.' To Philadelphia he went with a revolver in his trunk. He played nearly the whole time that he was there. The record is monotonous. His old luck had deserted him; and one night he went to his room at the hotel and put a bullet through his brain."

Such is one of the latest tragedies perpetrated under the insane infatuation of the gaming-table. But their number is legion. Many of the mysterious suicides which fill the records of the morgues, or haunt the depths of the rivers around our cities, would tell the same story. Gambling is prevalent to a degree which sober, quiet people never dream of. It is practiced—often, indeed, in a small way and for mode-

rate stakes—by thousands of young men in all our cities; practiced in the privacy of their rooms at their lodging-houses, as well as in houses for "professional" play. Employers little suspect—alas! fathers and mothers little suspect—what devilish mischief is going on under the cover of secrecy. Many of the larcenies committed in stores, counting-rooms and banks (some of which are "hushed up" in order to save reputations) are committed in order to cover up the losses at the card-table. On the other hand, the illegitimate winnings at the same tables will account for the fine equipage or showy turn-outs of certain fast men whose legitimate income is too slender to maintain such extravagance. Gambling is a moral pestilence that "walketh in darkness," and, therefore, its terrible prevalence escapes public observation. *It is not decreasing.*

This perilous practice, which so often becomes fatal to character and to the soul, begins, just as drunkeness begins, with playing with fire. At the bottom of the first glass of wine which the tippler tampered with lay an adder. Underneath the first dime that is ever thrown down in a game of chance is concealed a serpent. When a young man makes his first bet, or puts up his first wager on a match or a race, or when he risks his first penny at a card-table, he puts a coal of fire into his bosom which is not easily extinguished; *may* kindle into a conflagration which, in the tremendous language of Scripture, "will burn unto the lowest hell." The step that costs is the first step. Gambling for a penny is as essentially a *sin* as gambling for a thousand pounds. No sin is a trifle. My young friend, the moment that your conscience excuses the slightest departure from absolute right as a "mere trifle," that moment you have let the enemy slip in his little finger. It will not be long before you are in his grasp. When you lay down your first stake, even if it is only "in fun," you are actually *gambling*. Remember that there is always a first inch at the top of every precipice.

I do not affirm that every one who ever plays a game of cards is a gambler any more than every one who drinks a glass of wine is a tippler. But it is equally true that he who *never* touches an intoxicant can never become a drunkard, and he who never plays a game of hazard can never become a gambler. My own personal practice at school, college, etc., was one of entire abstinence from cards as well as from wine-cups, and I have never repented of it either. All games of chance, when played in earnest, have a dangerous fascination. As Canon Farrar well says, "There is a gambling element in human nature," and we have got to watch against it just as we must watch against inborn sensual appetites. With the excitement of a game of hazard comes the strong temptation to risk a stake on the game. As soon as the first stake is laid down, conscience goes with it, and literally the devil has a hand with you in the game. So strong is the fascination of this spell of sorcery that I have seen—in the public "Conversazion-halle" of Baden Baden—well-dressed ladies watch the roulette-table until they became so bewitched with the play that they would furtively toss a gold Napoleon over on the table from behind the crowd; the "gambling element" in them had taken fire. Now just here lies the peril with you, my young friend; the excitement of games of hazard sets you in a flame; then comes a small stake; then a larger. If you win, you play to win more; if you lose, you play on to make up your losses. Before you know it, you are a gambler. The only safe and sure way is to *stop before you begin.*

But it is not only from card-tables and faro-banks that mischief is to be apprehended. Many young men are tempted to "take a small risk" in mining stocks or other volatile stocks that were playing up and down in the market. I have known a half dozen mere lads to "pool" their earnings or their pocket-money in a venture on a share or two of stock. This rage for dabbling in stocks turns hundreds of young men into actual gamblers, although they would be shocked if the ugly name was applied to them. They are not shocked at the thing itself. Instead of feeling that only the money honestly *earned* is honestly got, they are seduced into hazardous ventures, which, in God's sight, are as genuine

gambling as any that is perpetrated behind the locked doors of one of those "hells" that defy the laws.

The dangers to young men are increasing from three causes. 1. There is a growing passion to get rich suddenly and easily. 2. The gambling element is insinuating itself more and more into the trade of the country; the immense sudden gains or losses by "corners," "pools," etc., are evidences of this. Old-fashioned slow and sure methods of business are sniffed at, and he is accounted the smartest man who, by a sharp "operation," wins in a month what solid, sensible men used to earn in a lifetime. 3. The rapid increase of self-indulgent and luxurious living breeds and inflames this gambling spirit. That word *luck* is a dangerous word. Don't trust it. A life ordered according to God's laws is not a game of chance. Every dollar got by any other method than inheritance or honest industry makes you poorer. Let it alone; or it may eat into your soul like fire. The awful tragedy described at the opening of this article *began* with the first dime laid down in a game of hazard.

PRAYER MEETING SERVICE

The Prayer that Brings the Blessing.

By Alexander Maclaren, D.D. (Baptist), Manchester, England.

The first element in our prayer ought to be *thankfulness*. This must underlie all Christian work if it is to be any blessing either to the doer or the object of it. Our lives ought to be a strong, sweet song of thanksgiving to God for His unspeakable gift. That gift ought to breathe across our hearts like the west wind in the springtime, drawing up the bright and laughing flowers from the else bare ground. The root of all true service for God is thankfulness, built upon a faithful reception of the Cross, and its work for us. That will lift us up, as upon a strong wind, above all discouragements, difficulties, and disagreeables; it will turn our work from mechanism to glad, impulsive service; it will heighten all our energies, and make us twice the men that we should be if we were only impelled by some iron-pointed goad of duty.

Another unmistakably indispensable element in true supplication is that of humble *confession*. If our prayer be genuine, there cannot but come with it sighing and contrition, when we think of the contrast between it and the promises it professes to grasp; and yet more when we think of the contrast between the prayer and the work. We get a closer glimpse of God's purposes and of Christ's heart—of His perfect sacrifice and ineffable love, when we think of our own shortcomings; as we can fancy the poor village painter looking at his sign-post daub by the side of some great miracle of ancient art. It is the man who feels himself lame and halting on his thigh, who will be a prince with God and will prevail. So amidst our gratitude and buoyant hope, let us never forget that tears must prepare the way, ere we can be invested with the sword for our divine Master.

Think of the dreadfully mingled and imperfect motives with which we do our very best work and pray our most earnest prayers. I suppose there is no water that will not leave something behind it in the filter; and so I fear there is no work of ours that does not leave behind some earthly deposit, no prayer of ours about which we do not feel there is something to be ashamed. Think of the way in which worldly purposes creep in, as oxygen acts upon some polished surfaces. What was at first inspiration becomes routine. What at first poured out of a full heart like lava, cools and crusts over like the same lava stream, and creeps slowly down the hill merely by the force of gravitation when the fiery impulse is all gone. Have we not to say about our highest and noblest Christian work—"Having begun in the spirit, it is far too often finished in the flesh"?

How incomplete the sympathy we have with our Master's purposes in His great

work, and how little we have been able to share in His wondrous identification of Himself with man's sins and sorrows. We may well shrink from the comparison. And yet do not let us forget that it is to this very thing that we are most often exhorted in the Scriptures—to have the mind that was in Christ Jesus. It is for us to acknowledge how little we have been like that heart that was stabbed with all the wounds of humanity, and thrilled to its very depth when He had looked upon the multitudes who were scattered as sheep having no shepherd. The slowness and smallness of our sympathy with Jesus Christ in this characteristic of His work *is a sin*, that comes first of all from selfishness, and subordinately from our imperfect fellowship with our Lord and Master.

There is yet another element I may touch on for a moment—the element of *confident desire*. Prayer is nothing unless it is the outgoing of the soul to the thing prayed for, because we know it to be God's will. It should rise on the pinion of strong desire heavenward, and gaze with a clear eye upon the certainty of the things for which it asks. These two characteristics—earnest longing and confident assurance—are indispensable to anything worth calling prayer. Trying our prayers by this simple test, what poor, broken-winged things they are—like a wounded bird fluttering along the ground, or rising to the sky like an arrow shot out of a bow and then dropping down again. I am afraid that most of us have three degrees of temperature in regard to our prayers—or our desires, which are our real prayers. The highest of the three is for temporal good for ourselves; the medium is for spiritual good for ourselves; and the most tepid of them is for the spread of Christ's Kingdom in the world. Our imperfect communion with our Lord, our consequent defective sensitiveness to his honor, and also our slight appreciation for ourselves of the blessings and realities of his Kingdom, account for the feebleness of our desires. We have no better thermometer as to our temperature than the way in which our confident expectation and earnest longing that Christ's name may spread through the world go up and down.

Let us get nearer our Master, and live more in daily fellowship with Him; let us grasp more firmly His hand, and open our hearts more to all the influence of His indwelling Spirit. Then, and only then, will our desires rise to a height not inadequate, not unworthy, of His great purposes. Let us be sincere in the matter, and no longer deceive ourselves by dressing up our shrinking, puny desires in verbal garments a world too wide for them, praying for things that we do not feel and do not want; that we may no longer mock Him and hurt ourselves with such prayers, trickling painfully from empty hearts instead of pouring in a flood from full ones.

All these things being in our prayers, they will yet fail if they be not all marked and stamped as genuine gold by an accompanying and following *consecration*. In every prayer a vow is wrapped up, and when we go to God, asking Him to do something, He may well turn round and say, "Will you help Me to do it?" Unless we can answer, "Here am I; use me," we had better be still. Are our prayers accompanied by any sacrifice and service? If not, they are worth nothing more than the gilt paper representations of valuable things which the economical Chinaman burns at the shrine of his ancestors. "It is better that thou shouldest not vow than that thou shouldest vow and not pay." But if my prayer leads to self-sacrificing service, and my self-sacrificing service refreshes itself and conquers its disappointment in prayer, then we shall be strong and do exploits, and the pleasure of the Lord shall prosper in our hand.

The waters that fertilize the valley of the Nile pour down from snowy summits far away, and the river swells in its mountain solitudes months before it floods the Delta. The waters that are to cause this wilderness world to rejoice and blossom as the rose, must be fed near their source in many an hour of holy communion with the living God. When the Church is quickened to pray as it ought, the hour will have struck for some great outburst of blessing for the world.

The Cross of Christ is the key of Paradise. —*Secker.*

The flower of meekness grows on a stem of grace.—*Montgomery.*

A genuine revival means the trimming of personal lamps.—*Theodore L. Cuyler.*

Religions must ultimately stand or fall by the men they make.—*J. Clifford, D.D.*

God denies a Christian nothing but with a design to give him something better.—*Cecil.*

All wise work is mainly three-fold in character: it is honest, useful and cheerful.—*Ruskin.*

Divine love is a sacred flower, which in its early bud is happiness, and in its full bloom is heaven.—*Hervey.*

The strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet.—*Spurgeon.*

In the dark cloud of a great sorrow the beautiful bow of God's promise is often seen if we look up.—*Chaplin.*

A living, lovable Christian is the best reply to infidelity—the most powerful argument for the Gospel.—*Dr. Cuyler.*

We do not sail to glory on the salt sea of our own tears but on the red sea of a Redeemer's blood.—*Secker.*

Queen Caroline with a diamond wrote on the window of her palace: "Lord, make others great; keep me innocent."

A man may go to heaven without health, without riches, without honors, without friends; but he can never go there without Christ.

The time will come when three words spoken in charity will be worth more than ten thousand words of disdainful scorn.—*Bishop Hooker.*

The golden beams of truth and the silver cords of love twisted together, will draw men on with a sweet violence whether they will or no.—*Cudworth.*

Prayer is in itself one of those things that show, in the finest way, how higher laws override and modify those that are lower.—*J. W. Dawson.*

What are laws of science but ideas of God —those regulation types of thought by which God created, moves, and rules the worlds?—*Horace Bushnell.*

The Bible, diamond-like, casts its lustre in every direction. Torch-like, the more it is shaken the more it shines. Herb-like, the more it is pressed, the sweeter its fragrance.

If there is any one fact or doctrine, or command, or promise in the Bible which has produced no practical effect on your temper, or heart, or conduct, be assured you do not truly believe it.—*Payson.*

Falsehood is in a hurry; it may be at any moment detected and punished: truth is calm, serene; its judgment is on high; its King cometh out of the chambers of eternity.—*Dr. Joseph Parker.*

I look to Thee in every need,
And never look in vain;
I feel Thy strong and tender love,
And all is well again;
The thought of Thee is mightier far
Than sin and pain and sorrow are.

As the sun does not wait for prayers and incantations before he rises, but straightway shines forth, and is hailed of all, so do not wait to do good for applause and noise and praise, but do it of your own desire; and, like the sun, you will be loved.—*Epictetus.*

Nearness of life to the Saviour will necessarily involve greatness of love to Him. As nearness to the sun increases the temperature of the various planets, so near and intimate communion with Jesus, raises the heat of the soul's affections toward Him.—*Spurgeon.*

In the word of God alone are the promises that never fail, hopes that never disappoint. Here is that upon which we can lean, when friends are gone, when health fades, and when the last milestone of our earthly journey is past, and when death and judgment in all their appalling realities are close at hand.—*G. Everard.*

"There is sunlight on the hill-top,
There is sunset on the sea,
And the golden beams are sleeping
On the soft and verdant lea.

"But a richer light is filling
All the chambers of my heart;
For Thou art there, my Saviour,
And 'tis sunlight where Thou art."

Good men have tried the Bible; in youth and in old age; in sickness and in health; in business and at home; in life and death. Lawyers have tried it; statesmen have tried it; society has tried it in its charities, its education, and its laws; but it is not worn out; it is not affected; it is ever young and never old; it is the Lord's Book; we need no others; the longer it is tried the more satisfactorily it is proved the word of the Lord, which abideth forever.—*Dr. Hall.*

8. Deliverance from Snares.—JEREMIAH xviii., 22.

Lord Raglan suddenly ordered the English lines to divide when they were marching—as far as the English soldiers knew—right upon the Russian forces. But they soon perceived that the Commander-in-Chief had divided them only because he saw more than they could see, viz., that a company of the enemy was marching round the side of the hill to take the English unawares on the flank. May not God do something like this with us, that we may escape snares laid for our feet?

9. Life Instead of Death.—ROM. v., 21.

Sometimes the condition of a church and community is like that of famine-stricken Leyden, when it was beseiged by Philip's popish army. Within the beleaguered town death reigned. Its brave defenders were starving by thousands. Succor was waiting for them in the Dutch fleet which could not reach the city. But the heroic Hollanders sluiced the dykes and let in the sea, and as the rescuing fleet swept in, they flung the loaves of bread to the overjoyed crowds which thronged the canals of Leyden. Then pouring into the great Protestant Cathedral, they made its arches ring with thanksgiving unto God, their Deliverer. Brethren, let us sluice the dykes of pride and selfishness and unbelief. The waters of salvation will flow in. Where death reigned life shall enter.—*Dr. T. L. Cuyler.*

10. Saving Faith.—LUKE vii., 50.

It is said that one day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand and the horse galloped off. A common soldier ran, and laying hold of the bridle, brought back the horse to the emperor's hand, when he said to the man:

"Well done, captain."

"Of what regiment, sire?" inquired the soldier.

"Of the guards," answered Napoleon, pleased with his instant belief in his word.

The emperor rode off. The soldier threw down his musket, and though he had no epaulets on his shoulders, no sword by his side nor any other mark of advancement, he ran and joined the staff of commanding officers. They laughed at him, and said, "What have you to do here?"

"I am captain of the guards," he replied.

They were amazed; but he said, "The emperor has said so, and therefore I am."

In like manner, though the word of God, "He that believeth hath everlasting life," is not confirmed by the feelings of the believer, he ought to take the word of God as true, because He said it, and thus honor Him as a God of truth, and rejoice with joy unspeakable.

11. Spiritual Bathing.—JOHN xiii., 9, 10.

Humbolt tells us that, after bathing among the noctilucæ in the phosphorescent water of the Pacific, his skin was luminous for hours after. In a spiritual sense is it not true that when we bathe, so to speak, mind and heart in the truths and influences of Christianity, allowing, seeking their appropriate effect upon us, the whole character shines with heaven-given light and beauty, that we can bear about with us into the common scenes and daily duties of life? But the means need to be repeatedly used if we would have the effect continued. Let then our devoutness be habitual. Let thought and love find their home in the "truth as it is in Jesus," and our profiting will appear unto all.

12. Procrastination Dangerous.—ACTS xxiv., 25.

I heard a few nights ago that if you take a bit of phosphorus, and put it upon a slip of wood, and ignite the phosphorus, bright as the blaze is, there drops from it a white ash that coats the wood and makes it almost impossible to kindle the wood. And so when the flaming conviction, laid upon your hearts has burnt itself out, it has coated the heart and it will be very difficult to kindle the light there again.—*A. Maclaren, D.D.*

13. The Marriage Feast.—MATT. xxii., 3, 4.

A grand wedding in India is remarkable for many things, but no feature of it is more extraordinary than the universal hospitality by which it is attended. At the wedding of the Rao of Cutch, 34,000 people were fed on the first day, on the second 37,000, and on the third 36,000.

14. Costly Service.—I. JOHN iii., 16.

There is an operation in surgery known as the transfusion of blood. It is most frequently undertaken as a means of saving life after serious hæmorrhage. In this operation, at least in one of its forms, the vein of the donor of the blood is connected by a tube with the vein of the patient, and by means of an India-rubber ball in the centre of the tube blood is pumped out of the one into the other. Cases have occurred in which the donor of blood has died in consequence of the operation. Yet love incurs this risk still.

MONTHLY SURVEY

There were 308,643 conversions in 1883, the result of missionary labor.

The Mormon hierarchy had in the field last year more missionaries than the American Board.

The Congregationalists are sending to China able and efficient teachers and preachers from their California Chinese Christians.

Five centuries ago the cost of a copy of the Bible was $177. Now it can be bought for a dime and carried in one's vest pocket.

In the church edifice at Komatsu, Japan, are 200 stones which were once used as missiles against the Christian missionaries when they first began work in that city.

To show that Christianity is not losing, the following is sufficient: the first 1,500 years there were 100,000,000 converts; the next 300 years, 300,000,000; and the next 82 years, 205,000,000.

When the London *Missionery Herald* of the British Baptists lately announced that the Society had decided to send 14 new missionaries to China, the whole of the $10,000 required was contributed by friends in Bristol.

The Salvation Army claims to have on this side of the Atlantic 52 corps, 17 outposts, 96 stations and 238 officers, of whom 102 are attached to headquarters and 136 are field officers. The army has invaded 13 countries and prints a paper in various languages.

America made 376,775,000 gallons of beer in 1883. Germany 1,041,278,000, and England 996,988,000. In the yearly consumption of beer per capita, by quarts, Belgium leads with 163.25, while Germany has 134.40, England 125.10, France 25.45, America 20.15 and Russia 4.25.

It is proposed that during the May meetings this year in London, there shall be a "Bible History Museum and Scriptural Art Exhibition," the object of which will be "to uphold and promulgate, by reference to Holy Writ, assisted by lectures, models, relics, and pictorial illustrations the direct inspiration of the Scriptures."

English census returns show in 1881 a decline of 5.8 per cent. in the number of purveyors of spirituous liquors as compared with 1871, equivalent to 17.7 per cent. if the growth of population be considered. The great branches of food supply, on the other hand, increased in fair proportion to the increase of population.

New York is the centre of the cigar-making trade. She has nearly 4,000 factories and turns out 1,000,000,000 cigars a year. Pennsylvania, Ohio, and Illinois rank after New York. There were made in this country last year 3,177,860,952 cigars—about forty for every pound of tobacco used. How many imported? About 35,000,000—a total of about 3,212,000,000, or sixty for every man, woman and child in the United States, and 250 for every man over 21 years of age.

The holy communion was recently observed in the Reformed Episcopal Church, Chestnut Street, Philadelphia, under unusual circumstances. Bishop W. R. Nicholson, the rector, had invited a minister of the Presbyterian Church and a minister of the Methodist Episcopal to participate in the administration, showing to the world the unity of the one true apostolic Church. Hundreds present in the magnificent temple witnessed a good confession, and the Master was in the midst of them.

From Khartoum it is reported that Gen. Gordon has had an Arabic text inscribed above his "throne" in the "Palace," which may be translated as "God rules over the hearts of men." It is conspicuous in the reception-chamber, where he receives daily the crowds of petitioners who flock to his presence. He wonders sometimes at the strange course events are taking, but he restrains any incipient repining with the reflection that "every judgment we pass is impugning his Godhead and is Paganism." He has troubles enough to try his faith at present. Gordon has been called the modern Cromwell. The other Cromwell did not have a "Palace" and was afraid to mount a throne.

Statistics of Sunday Schools in England.

	Teachers.	*Scholars.*
Church of England	195,522	2,222,890
Wesleyan Methodists	121,187	825,625
Congregationalists	86,816	686,956
Baptists	45,325	426,520
Primitive Methodists	57,148	369,522
Methodist Free Church	25,905	186,667
Calvinistic Methodists	23,288	176,981
Methodist New Connexion	11,013	81,800
Presbyterians	6,591	68,010
Bible Christians	7,496	36,524
Unitarians	3,535	26,435
Friends	1,403	26,352
Wesleyan Reform Union	3,140	19,715
New Church (Swedenborgians)	769	6,423
Lady Huntingdon Connexion	490	4,625
Moravians	510	3,320
Undenominational Mission and Ragged Schools	3,289	32,411
Total	593,427	5,200,776

One out of every five in England and Wales is in a Sunday School.

BOOK DEPARTMENT, Etc.

METAPHYSICS: A Study in First Principles; by Borden P. Bowne, Professor of Philosophy in Boston University. New York: Harper & Brothers.

Professor Bowne defines Metaphysics as "an inquiry into the nature and laws of reality." Starting with things as they appear to us, he seeks by critical processes to reach a correct interpretation of them. He retains the old division of the science, though his treatment of them is fresh and original. He discusses Ontology, or existence in general, Cosmology, or cosmical existence and processes, and Psychology, or physical existence and processes. We consider the third portion of the book, which treats of psychology, as decidedly the best. In Prof. Bowne's discussion of cosmical existence there is much with which we cannot agree. He denies all objective reality to space and time and makes them mere forms of intuition. It seems to us that the author's theory leads logically to the idealism of Berkeley. We hold to the sounder teaching of such philosophers as Dr. McCosh and Dr. Edward J. Hamilton as to the objective value of our space and time ideas. At the same time the book is an exceedingly stimulating one, and we heartily commend it to all interested in metaphysical studies.

CURRENT DISCUSSIONS IN THEOLOGY. By the Professors of Chicago Theological Seminary. Vol. II. Chicago: Fleming H. Revell. 1884.

This volume of 324 pages is the second annual of its kind issued by its authors. Its aim is to furnish a yearly digest of theological thought and investigation. This volume includes the "Present State of Old Testament Studies," by Prof. S. I. Curtiss; "The Present State of New Testament Study," by Prof. J. T. Hyde; "The Most Recent History of Doctrine, or The Present State of Theology and Theological Parties in Germany and German Switzerland," by Prof. H. M. Scott; "Theism and Revelation," by Prof. G. N. Boardman; "Current Preaching: its Matter, Manner, Tendencies and Conditions of Power," by Prof. F. W. Fisk, and "Present Church Work," by Prof. G. B. Willcox. This enumeration of the leading topics treated will give an idea of the comprehensive scope of the work, the aid it affords in obtaining a bird's-eye view of the whole field under the theological telescope, the assistance rendered in each department by the Professorial digest and the considerations indicated against the acceptance of some of the views of the critics. It is an exceedingly helpful volume to all desiring current theological opinion in a compact form. A capital index completes the work.

THEOLOGICAL ENCYCLOPÆDIA AND METHODOLOGY, on the Basis of Hagenbach. By George R. Crooks, D.D., and John Hurst, D.D. New York: Phillips & Hunt. Price, $3.50.

This solid volume of 596 pages supplies a want in theological literature. It is a complete Handbook on Exegetical, Historical, Systematic and Practical Theology, giving the outlines of each, the literature, both American and foreign, on each, together with a large selection of the names of English and American books on the relations of religion and science, with a list of histories of Christian Churches in the United States. The results of the latest literature on these subjects are given in this volume, which is in the best typography and binding and includes a full index. The book should be within the reach of every student's hand and is one of a series in the Biblical and Theological Library issued by the publishers.

SERMONS TO THE SPIRITUAL MAN. By William G. T. Shedd, D.D., Roosevelt Professor of Systematic Theology in Union Theological Seminary, New York. New York: Charles Scribners' Sons. 1884.

The writer of these sermons is an experienced workman, and gives us in this volume twenty-six specimens of his ignited logic. There is not a crude or ill-digested sentence in the book. It is compact with thought, solid with argument, forceful with scriptural truth, lighted with illustrations and pointed in appeal. Preachers young and old will find food in these rich sermons by a "Master in Israel."

THE PUBLIC MINISTRY AND PASTORAL METHODS OF OUR LORD. By William Garden Blaikie, D.D., LL.D., Professor of Apologetics and Ecclesiastical and Pastoral Theology in the New College, Edinburgh. New York: Robert Carter & Brothers, 530 Broadway.

He who "left us an example in all things" is presented in this volume as a model for preachers and all evangelistic workers. His preparation for His work, and His spirit and methods of teaching are clearly unfolded. The qualifications that characterized Him and the agents He commissioned are set forth in clear, fresh, attractive language and present the truth in a very popular strain. The book is exceedingly readable, suggestive and profitable especially to all who desire to win souls. It is well adapted to give new views and stimulate to renewed activity.